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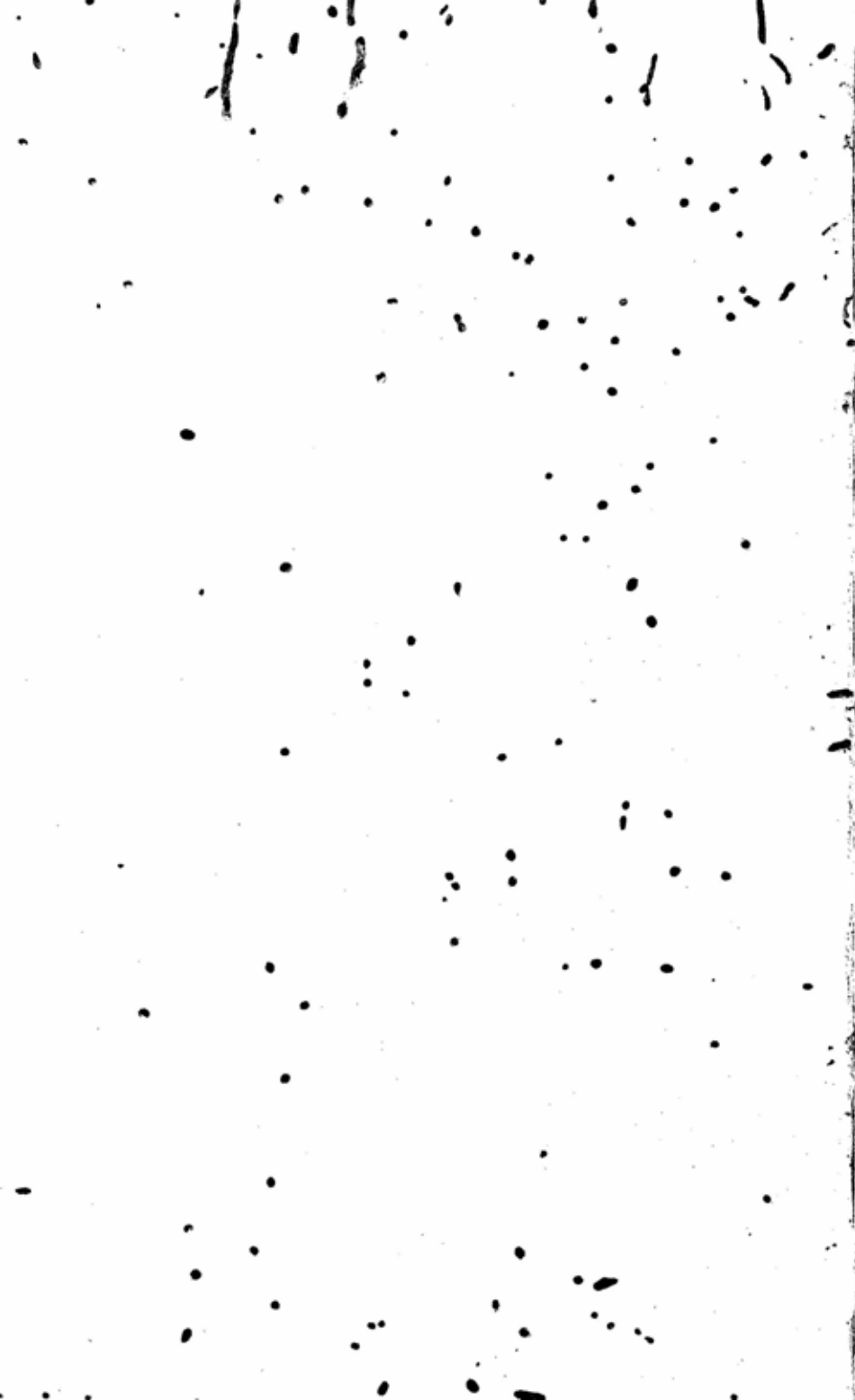
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ISHKASHMI, ZEBAKI, AND YAZGHULAMI





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VOL. V

ISHKASHMĪ, ZEBAKĪ,  
AND  
YAZGHULAMĪ

AN ACCOUNT OF THREE ERANIAN  
DIALECTS

18672



BY

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## PREFACE

THE genesis of this work and the materials on which it is founded are described at length in the introductory remarks, and need not be repeated here. I cannot, however, send it forth on its journey without recording my great indebtedness to Sir Aurel Stein. Not only has he honoured me by entrusting to me a portion of the valuable materials collected by him on his epoch-making journey of exploration, but, in the midst of other and far more important labours, he has also found time to read and criticize the first draft of the Introduction, and to place at my disposal geographical information, gathered from personal observation of the little-known country in which Iškāšmī has its home. He has thus conferred upon my efforts an authority far greater than I anticipated when I first undertook the preparation of these pages.

GEORGE A. GRIERSON.

CAMBERLEY.

*March 1, 1917.*



## ISHKASHMI, ZEBAKI, AND YAZGHULAMI

1. Sir Aurel Stein, on his return in the spring of 1916 from his third Central-Asian Expedition (1913-16), made over to me a quantity of linguistic materials collected by him on the rapid journey which, in September, 1915, had carried him across the high mountain ranges west of the Pāmirs, and through the chief alpine valleys drained by the uppermost Oxus.<sup>1</sup> These materials relate chiefly to the Eranian language spoken in that portion of the main Oxus, or Āb-i-Panja Valley, which lies between Wakhān (Waxān) and Ghārān (Ārān), at the great northward bend of the river, and which from its central village, takes the name of Iškāšm.<sup>2</sup>

2. The principal tongues of the valleys adjoining the Pāmirs,—apart from Turkī, which is spoken by the Kirghiz occupying the Pāmirs proper at the head-waters of the main Oxus branches and their tributaries,—are the “Ghalchah” (Galca) languages known as Waxī, Sarikoli,<sup>3</sup> and Šuynī (Shaw’s “Shighnī”). These have been illustrated in detail by Shaw in his well-known papers in JASB., xlv (1876), pt. i, pp. 139 ff., and xlvī (1877), pt. i, pp. 97 ff. Yūdya, a dialect of Munjāni,

<sup>1</sup> For a brief account of the journey, see Sir Aurel Stein’s preliminary report, “A Third Journey of Exploration in Central Asia,” in the *Geographical Journal*, 1916, xlviii, pp. 210 ff.

<sup>2</sup> Sir Aurel Stein informs me that the proper pronunciation of “Ishkashim” is “Iškāšm”, with a final *y*-vowel. The language is “Iškāšmī”, in which the *m* is a consonant.

<sup>3</sup> As used by Shaw, Geiger, and others, this name is spelt “Sariqoli”, or its equivalent, but Sir Aurel Stein informs me that this is wrong. He says, “I think ‘Sarikoli’ is the more correct spelling. The etymology (Turkī) may be doubtful, but I certainly always heard the *o* short, and the *k* just like an ordinary Indian *k*. I made repeated enquiries into the name, and found that it has a much wider application among the Kirghiz than is usually supposed. For the name, cf. my *Ancient Khotan*, i, p. 23, note.”



and belonging to the same group, has been briefly described by Biddulph, under the name of Yidghah, in his *Tribes of the Hindoo Koosh*, pp. cliv ff. The accounts of the first three have been summarized and investigated by Tomaschek in his *Centralasiatische Studien. II. Die Pamir-Dialekte* (Vienna, 1880), and those of all four by Geiger on pp. 287 ff. of vol. I, ii, of the *Grundriss der Iranischen Philologie*. Besides the above languages, Geiger has also given a brief description of Yaṛnōbī, spoken beyond the Oxus in the uppermost valley of the Zarafšān River, far to the north-west of the Pāmirs. According to Geiger and others, Yaṛnōbī also belongs to the same group, but this is denied by other Eranian scholars.

In addition to these, I have myself, with the help of the authorities in Citrāl, collected specimens of several Pāmīr languages. For our present purpose, I may here mention that these included lists of words in, and translations into, Munjānī, Yūdṛā, and Zēbakī.

3. Sir Aurel Stein's new materials include a list of words and a story in Iškāshmī, a list of words in Waxī, and a shorter list of words in Yāzyulāmī. The Waxī list forms a valuable check, and also a supplement, to the vocabulary of that language prepared by Shaw, but, as this form of speech is fairly well known, it need not detain us further here. Suffice it to say that all the Waxī words collected by Sir Aurel Stein are included in the vocabularies appended to this work. The Iškāshmī list and story, dealing, as they do, with a language hitherto almost unknown, are more important, and will be examined with some minuteness in the following pages.

The story is a version of the Sarikolī tale which was given by Shaw on pp. 177 ff. of his first paper, and of which a translation into Šuynī was given by Geiger on pp. 331 ff. of the GIP. The Iškāshmī version is a translation made from the Šuynī version, and not from the original

Safikoli. It was secured by Sir Aurel Stein, together with the Lists of Words in Iškāšmī and Waxī, in the course of his marches through the Russian portion of the Iškāšm tract, September 7-9, 1915, from Qāzī Qadam Šāh, Qāzī of Russian Waxān. Sir Aurel Stein describes him as an exceptionally intelligent man for linguistic and other local inquiry. As he lives at Šitxarv in Lower Waxān, his mother tongue is Waxī; but he spent all his youth as a *ṭālibu'l-ilm* in Iškāšm village, and spoke the language quite as fluently as Waxī. In order to ensure accuracy, the translation was simultaneously checked by a born Iškāšmī named Daulat Qadam.

4. The River Wardōj, which is formed by the junction of two streams rising in the Hindūkuš, approaches, but does not join, the River Oxus near where that body of water takes its great bend to the north. One of these streams comes from the Dōrāh and the other from the Nuqsān Pass, both leading into Citrāl. The village of Sanglic lies in the valley leading to the Dōrāh Pass, and gives the name "Sanglici" to the dialect spoken there and also in the valley leading to the Nuqsān Pass, as well as along the lower course of the combined Wardōj, where it passes into the main Badaχšān Valley. Where the two head-waters meet to form the Wardōj lies the small town of Zēbak, and hence the dialect is also known as "Zēbaki". The tract of Zēbak is one of the most polyglot spots in this part of Asia. Not only has it its own local dialect, but Persian, Waxī, and Šuynī are all in use, and Turki is probably known to many.

Further north-east, separated from Zēbak by a remarkably easy saddle forming the watershed, lies the small but relatively fertile tract of Iškāšm, the dialect of which closely resembles Zēbaki. In fact, a comparison of Sir Aurel Stein's Iškāšmī with my Zēbaki materials shows that the two, together with Sanglici, are all slightly varying forms of one and the same

language, which we may call "Iškāsmī". Our materials for the study of Sanglic are of the scantiest, being confined to a short list of words given by Shaw as an appendix to his first paper; but even this is sufficient to show that, after allowing for differences of spelling, it is practically the same as Iškāsinī. Sir Aurel Stein, to whom I am indebted for the revision and correction of the foregoing geographical remarks, here adds:—

"The linguistic unity of the district comprising Iškāsm, Zēbak, and Sanglic reflects in a striking manner the ethnic and political connexion which since early times has existed between these mountain tracts. It results itself from well-defined geographical facts. We have here an interesting illustration of the observation well known to students of geography that defiles in valleys often form more important ethnic and political boundaries than watersheds, when these are crossed by relatively easy passes and routes.

"As far as local tradition and scanty historical data allow us to go back, the tract comprising the upper Wardōj Valley, which drains into the Kokcha River of Badaxsān, and the tract of Iškāsm, extending from the main Oxus where it makes its great bend northward, have always formed a separate small hill chiefship or canton, distinct from Badaxsān on the west and from Waxān, the territory of the uppermost Oxus Valley, on the east. The reason for the separation of the Zēbak-Iškāsm tract is that, whereas the broad spur which descends from the Hindūkuš towards the Oxus at Iškāsm and divides it from the Wardōj drainage is crossed by a remarkably easy saddle, there are in the river valleys both towards Badaxsān and Waxān narrow defiles to be passed, which form serious barriers. The same is the case northward. There the succession of gorges, known collectively as Fārān, through which the Oxus tumbles in cataracts on its course to Šurynān, was for a distance of three trying marches wholly impassable until quite recent years, except on foot and even then only with serious difficulty.

"Iškāsm-Zēbak as well as Waxān were ruled as distinct chiefships usually by relatives of the Mirs of Badaxsān, being held on a kind of feudal tenure from the far more important

and powerful principality of Badaḫśān. This time-honoured arrangement was duly noted by Marco Polo when he passed here, about 1278-4 A.D., on his way to 'Vokhān' and the 'Pamier'.<sup>1</sup> This and other early references to the Iškāshm-Zēbak tract have been discussed by me in *Serindia*, the detailed Report on my second Central-Asian expedition, now in the press.<sup>2</sup>

"At present the Zēbak tract and the greatest portion of Iškāshm, being south of the Oxus, are included in the Afrān province of Badaḫśān. The few Iškāshm villages north of the river are under Russian administration, belonging to the wide area known officially as the 'Pāmīr Division'. Iškāshm, on the right or northern bank of the Oxus, is reckoned to extend upwards to the rocky defiles above the village of Namadgut and downwards to the hamlet of Malwāc, where the gorges of Fārān are entered. The high glacier-crowned main range of the Hindūkuš forms the great natural boundary on the south, both for Iškāshm and Zēbak. Westwards, the big mountain spur separating the head-waters of the Wardōj and Kokca Rivers fulfils the same function in the direction of Munjān. The exact position of the boundary in the lower Wardōj Valley, leading north-westwards into Badaḫśān, cannot be indicated at present."

My Zēbaki materials were prepared at Citrāl by Khan Sahib Abduḥ Hakīm Khan. As will be seen from the following pages, there are a few points of difference in pronunciation between it and Iškāšmī, but the two are closely related dialects of the same language. Even the few differences that do apparently exist would probably be still fewer if the spelling of the Zēbaki specimens had been as consistent throughout as has been that employed by Sir Aurel Stein for Iškāšmī.

To the east of Zēbak lies the hill tract of Munjān, the language of which is Munjānī. We have already seen that the Sanglīc Valley leads south, over the Dōrāh Pass,

<sup>1</sup> This was quite correctly recognized by Sir Henry Yule in his comments on the record of the great Venetian traveller; see *The Book of Ser Marco Polo*, 3rd ed., pp. 170 ff.

<sup>2</sup> Cf. Stein, *Serindia*, i, pp. 61 ff.

into Citrāl. Having crossed the pass we come into the Leotkuh (commonly called Lutkho) Valley, belonging to Citrāl. Here the language is Yūdγā, the only one of the Pāmīr languages—apart from Waxī, which is spoken by the large Waxī colony in Northern Hunza territory (Guhyāl)—that has crossed the Hindūkuš to the south. It is a dialect of Munjānī. We thus see that Iškāshmī is bounded on the west and south by Munjānī and its dialect Yūdγā.

5. Sir Aurel Stein adds:—

"The Iškāshmī country has to its east the uppermost Oxus Valley, or Waxān, and to its north Šuynān. The narrow gorges of Ġārān, separating Iškāshm from Šuynān, afford room for only a very scanty population, and this, having been directly dependent, politically as well as economically, on Badaḡšān, speaks Persian, though also acquainted with Šuynī. To the east of Waxī and Šuynī, Sarikolī is spoken in the Chinese portion of the Pāmīr territory. North of Šuynān lies Rōšān, ruled usually by relatives of the old chiefs of Šuynān. Its language is Rōšānī, a dialect of Šuynī. North, again, of Rōšān lies Darwāz, now administered from Buxāra, of which the language is Tajiki, lying beyond the purview of this work; but between Rōšān and the Vanj tract of Darwāz lies the long, narrow valley of Yāzγulām (called 'Yāzγum' in local speech), now also under Buxāra regime."

Its language, Yāzγulāmī, is separated from Iškāshmī by Rōšānī and Šuynī and so far as the list of words collected by Sir Aurel Stein shows, has little in common with it. The inhabitants of Yāzγulām are difficult of approach, and have long been on bad terms with their more powerful neighbours of Rōšān and Darwāz. The latter used to look upon them as robbers and semi-infidels (Kāfirs), a result probably of the long-continued feuds between the chiefs of these territories, which enabled the Yāzγulāmīs to prey impartially on the people of either side as occasion afforded. The use of the term "Kāfir" does not imply any connexion with

the Kāfirs who inhabit the country south of the Hādūkuš, and linguistic evidence lends no sanction to such a theory. On the contrary, the Yāzyulāmi language clearly belongs to the Falca group, and is nearly related to Šuryñ, with which some of the most commonly used words agree, rather than with Waxī or Iškāsmī.<sup>1</sup>

6. As regards the relationship of Iškāsmī to the other Falca languages, it can be said definitely that it agrees more closely with Munjāni and Yūdya than with Waxī, Šuryñ, or Sarikoli. It would take up too much space to work this out at length, but a perusal of the Vocabulary, in which the corresponding words in all the cognate languages are given, will show this; and those who may find such a comparison laborious will see the connexion plainly brought before their eyes in the comparative tables of pronouns in §§ 53 ff.

7. As the materials brought home by Sir Aurel Stein do not pretend to be in any way complete, I have in the following pages supplemented them, so far as I could, from my own Zēbaki materials. I have, throughout, carefully distinguished the two sources, so that there will nowhere be any difficulty in recognizing what rests on his authority and what on mine. The Zēbaki materials suffer under the disadvantage of not having been recorded by a trained philologist. There are hence numerous inconsequences in the spelling, especially in the representation of the vowels, so that a certain reserve

<sup>1</sup> e.g., Yz. *miθ*, Š. *meθ*, but Iš. *rōz*, W. *raioār*, a day; Yz. *māst*, Š. *mēst*, but Iš. *mā*, W. *māi*, the moon; Yz. *xvōr*, Š. *xēr*, but Iš. *rēmuz*, W. *ir*, the sun. Since this was written, a much fuller account of Yāzyulāmi, from the pen of the late M. R. Gauthiot, has appeared in vol. viii (1916), pp. 239 ff. of the *Journal Asiatique*. It altogether confirms the above remarks. As Sir Aurel Stein's materials were collected independently, I have retained them in the present work. I take this opportunity of expressing my great regret on receiving, simultaneously with the number of the *Journal Asiatique* that contained his article, the news of the untimely death of this valued scholar-explorer. It is an irreparable loss to Eranian studies.

must be exercised in assuming the exact sound of any Zēbakī word.

8. In regard to the general character of the Pāmīr languages, attention has been called by previous writers to the remarkable way in which ancient words have been preserved almost unchanged. Such words cannot be what in India are called "tatsamas", for the languages have no literatures to account for their artificial survival or resuscitation in modern times. Examples are: W. *tūrt*, a ford, compared with Skr. *tīrtha*-; Mj. *asti*, a bone, compared with Skr. *asthi*-; Yd. *kšīra*, milk, but Prs. *šīr*, compared with Av. *χšīra*-, Skr. *kṣīra*-; Yd. *trušna*, thirsty, but Prs. *tis*, thirst, compared with Av. *tarēna*-, Skr. *tr̥ṣṇa*-. In Is. we have *an*, other, as compared with Skr. *anya*-; *az*, I, compared with Av. *azəm*; *urk*, a wolf, but Š. *wūrj*, Yd. *wury*, compared with Av. *vahrka*-, Skr. *vṛka*; *trās*, fear, compared with Skr. *trāsa*-; and others, including the interesting word *rēmuz*, the sun. The origin of the last is obscure till we see the Zb. form of the same word, which is *ōrmōzd*, and which preserves the O. Prs. *a(h)uramazdāh*- almost letter for letter. In other Eranian languages the word appears only in the name of the town Hormizd, *vulgo* "Hormuz". The identification of the sun with Ahuramazda finds a parallel in Yz., which preserves Av. *miθra*- in *miθ*, a day.

The same peculiarity is observable in the neighbouring Dardic languages spoken south of the Hindūkuš, where, for example, we have Khōwār *ašru*, but Prs. *ars*, a tear, compared with Av. *asru*-, Skr. *aśru*-; *droxum*, silver,<sup>1</sup> but Prs. *dirham* or *diram*, compared with Greek *δραχμή*; Kalāša, *kakavak*, Skr. *kr̥kavāku*, a cock, and others.

<sup>1</sup> Sir Aurel Stein writes about this word, "the term *drakhma* is found in the Prakrit of the Kharoṣṭhī documents of the 3rd-4th century A.D., which I discovered at ancient sites of the Taklamakān and Lop deserts, and of which Professor Rapson, together with M.M. Senart and Boyer, is preparing an edition."

9. The following contractions for language-names are used in this work:—

Ar.	= Arabic.	Sg.	= Sanglic.
Av.	= Avesta.	Skr.	= Sanskrit.
Is.	= Iškāsmī.	S.	= Sarikoli.
Mj.	= Munjāni.	W.	= Waxi.
O. Prs.	= Old Persian.	Yd.	= Yūdya.
Phl.	= Pahlavi.	Yn.	= Yav'nōbi.
Prs.	= Persian.	Yz.	= Yāzgulāmi.
R.	= Rōšāni.	Zb.	= Zēbaki.
S.	= Sur'ni.		

# I. ALPHABET

10. Several systems of spelling have been used for recording the sounds of the Pāmīr languages. All are based on customary transliterations of the Persian alphabet, but special signs have had to be invented for special sounds. The most scientific system is that employed by Geiger in the GIP., but in one or two cases, such as the representation of the *w*-sound by *v* and of the *v*-sound by *w*, it is not adapted to the needs of English readers. I have therefore followed the system adopted by me for other connected languages, and the special signs used respectively by Shaw, by Geiger, and by me are shown in the following table:—

SHAW	GEIGER	GRIERSON
á	ā	ā
dh	ð	ð
gh	γ	γ
g	?	γ̇
kh	x	χ
khh	x̄	χ̇
th	θ	θ
sh	š	š
sch	?	ṧ
skh	š	ṧ



## SHAW

## GRIGER

## GRIERSON

z  
ch  
ts  
j  
dz  
w  
v

ž  
č  
c  
j  
j  
v  
w

ž  
c  
ts  
j  
dz  
w  
v

The sound of *ā* is that of the *aw* in "paw".

That of *δ* is the *th* in "this".

That of *γ* is the sound of the Arabic *ḡayn*.

That of *ḡ* is the softer sound of *ḡayn*, resembling that of the German *g* in "Tage".

That of *χ* is the sound of *ch* in the German "ich".

That of *χ̣* is the sound of *ch* in the German "ach".

That of *θ* is the sound of *th* in "think".

That of *š* is the English *sh* in "shine". That of *ṣ̌* is a sound intermediate between that of *χ* and that of *š*, the tongue being placed considerably further back than in the latter, and the sibilant consequently coming from the back of the palate, instead of from the front. It appears, therefore, to be much the same as the Indian cerebral *ś*. The sound of *ṣ̌* is described as the German *ch* of "ich", sibilated so as almost to resemble an English *sh*. The *ṣ̌* is unlike *š*; for, while the former is an attempt to sibilate *χ*, the latter is an *š* pronounced at the back of the palate, with the tongue curled back (Shaw, JASB., xlv, p. 98).

The sound of *ž* is that of the Persian *ž*.

The letters *ts* and *dz* are affricatæ, as in Paštō, something like an English *ts* and *dz*, respectively.

The other letters present no difficulty. They are sounded as in Persian.

Besides these we occasionally come across an Indian cerebral *ṭ*, in words such as Iś. *āṭ̣*, eight; Zb. *cuṭ*, small. These are evidently borrowed from India.

## II. PHONOLOGY

## A. VOWELS

## A. General

11. The phonology of the Pāmīr languages has been dealt with in considerable detail by Geiger in *GIP.*, pp. 293 ff. I shall, therefore, confine myself to supplementing what he there says by adding references to *Iškāsmī* and *Zēbakī*. Geiger's work is sure to be in the hands of everyone who may read these pages.

## B. Original Short Vowels

12. In *Iš.* and *Zb.* there is the same confusion in the use of vowels that obtains in the other Pāmīr languages. Geiger remarks (p. 293) that so far as the scanty materials permit a general statement to be made, an original *a* seems to be best preserved in *Mj.* and *Sg.* If we take the examples given by him, it will be seen that *Iš.* and *Zb.* cannot be classed in this respect with the other two. We have:—

Av. *χara-*, Skr. *khara-*; but *Iš.* *χur*, *Zb.* *χūr*, an ass.

Av. Skr. *pañca*; but *Iš.* *Zb.* *pūnz*, five.

Av. *caśman-*; but *Iš.* *Zb.* *tsām*, an eye.

Av. *basta-*, Prs. *bast*, *Iš.* *vūst*, bound.

Av. *hapta*, *Iš.* *Zb.* *uvd*, seven.

Av. *ašta*, Skr. *aṣṭau*, *Iš.* *āt*, *Zb.* *ōt*, eight. The cerebral *ṭ* in *Iš.*, which should also probably appear in the *Zb.* form, points to an Indian origin.

The general statement as regards *Mj.* and *Sg.* is, however, as Geiger admits, not based on sure grounds.

Taking *Iš.* and *Zb.* alone, it may be noted that *Iš.* often has *ā*, where *Zb.* has *a*. Thus, *Iš.* *dāst*, *Zb.* *dāst*, a hand; *Iš.* *frut*, *Zb.* *ferāt*, he asked; *Iš.* *rūi*, *Zb.* *rāi*, three. In *Iš.* the infinitive termination is *-uk*, while in *Zb.* it is *-āk*.

13. Similarly, original *i* and *u* are liable to change. Thus:—

Av. *spiš*, Iś. *spul*, a louse.

Av. *nurām*, at once; Iś. Zb. *nēr*, to-day.

Av. *duγda*, Iś. *udōγd*, a daughter.

But *u* is retained in the following:—

Av. *buza-*, Iś. *vuz*, Zb. *wūz*, a goat.

Av. *√ šu-*, Iś. Zb. *šud*, he went.

Av. *supti-*, Iś. *suwd*, the shoulder.

### C. Original Long Vowels

14. Original *ā* is often represented by *ā̃*. Thus:—

Av. *pāda-*, Iś. *pu*, Zb. *pūd*, a foot.

Av. *brāta*, Iś. *vrūd*, Zb. *warūd*, a brother.

Av. *caθvārō*, Iś. *ts<sup>a</sup>fur*, Zb. *tsafār*, Sg. *safōr*, four.

Av. *√ vaχš-*, Prs. *wāš*, Iś. *ūš*, grass.

Occasionally it is represented by *ī*, as in:—

Skr. *nāsā*, *nasta-*, Iś. *nīts*, Zb. *nīts*, a nose.

Skr. *phāla-*, \**sphāla-*, a ploughshare; Prs. *supār*, Iś. *uspār*, a plough.

Original *ī* is shortened in:—

Av. *visaiti-*, Zb. *wīšt*, twenty; W. and Yd. have *wīst*, and S. *vīst*. The Iś. form is not available.

Original *ū* remains as *ū̃* in:—

Av. *hu-*, Prs. Iś. Zb. *χūg*, a pig; the Iś. and Zb. words being perhaps borrowed from Prs.

Av. *dāma-*, Iś. *dumb*, a tail.

But it becomes *ī̃*, through *ū̃*, in:—

Phr. *dūt*, Iś. *dīt*, smoke. Cf. Balōcī *dīt*.

Av. *dūra-*, Iś. Zb. *dīr*, far. Cf. Balōcī *dīr*.

In this connexion we may add:—

Av. *vohuni-*, Prs. *χūn*, Sg. *vain*, Iś. *wēn*, blood.

### D. Original Diphthongs

15. For original diphthongs we can quote:—

Av. *χ<sup>v</sup>æda-*, Iś. *χair*, sweat.

Av. *√ vgen-*, Zb. *vīnum*, I see.

Skr. *kapōta*-, Iś. *kuwīl*, a dove.

Av. *daēva*-, Iś. *lēw*, a demon.

Av. *gāoša*-, Iś. *γōl*, Zb. *γāl*, an ear.

#### E. R-vowel

16. I have noted the following instances of an original *r*-vowel:—

Skr. *ṛṣṭa*-, Iś. *frut*, Zb. *ferāt*, asked.

Av. *urəša*-, Skr. *ṛkṣa*-, Iś. *χurs*, a bear (borrowed from Prs. *χῖrs*).

Av. *ūrəza*-, Iś. *wuž-duk*, long.

Av. *karata*-, Iś. *kel*, a knife.

Av. *kərata*-, Skr. *kṛta*-, Iś. *kāl*, Zb. *kał*, made.

Av. *mərata*-, Skr. *mṛta*-, Iś. Zb. *mul*, dead.

#### F. Miscellaneous

17. Aphæresis of the vowel *u* occurs in:—

Av. *uštra*-, Iś. *štur*; but Zb. *uštur*, a camel.

Apocope of *i* occurs in the Zb. termination *-n*, for *-nti*, of the 3rd pers. plur. of the pres.-fut. tense of Zb. verbs. I do not know the corresponding termination in Iś.

Syncope of *a* occurs in:—

O. Prs., Av. *√ bar*-, ride; Iś. *wrok*, but Zb. *verāk*, a horse, if this is the correct derivation. It may, perhaps, be referred to Av. *aurvata*(-ka-), strong, mighty.

Prothesis of *u* occurs in:—

Av. *duγda*-, Iś. *udōγd*, a daughter.

Skr. *phāla*-, \**sphāla*-, a ploughshare. S. *spur*, but Iś. *uspīr*, a plough.

With these we may possibly compare the *wu*- in Zb. *wujinjāk*, Yd. *jinkoh*, a woman.

I am unable to account for these instances of prothesis. The meaning of the words prohibits the suggestion that the *u* or *wu* represents an original *vi*.

*Svarabhakti*.—Consonants come together quite freely in Iś., while a *svarabhakti*-vowel seems to be more common in Zb. Thus:—

Iś. *wrok*, Zb. *verāk*, a horse.

Iś. *vrūd*, Zb. *warūd*, a brother.

Iś. *frī*, Zb. *ferī*, good.

Iś. *trās*, fear.

Sometimes, when a conjunct consonant is initial, the first member is dropped, as in:—

Av. *θrāyō*, Iś. *rāi*, Zb. *rāi*, *rā*, three.

Ś. \**d̥vusk*,<sup>1</sup> Iś. *voks*, a snake.

We have vowel-contraction in Zb. *šom*, Prs. *šawam*, I become; Zb. *tō*, three, Av. *tava*, and similar cases.

## B. SEMIVOWELS AND CONSONANTS

### A. The Semivowels *y* and *v* (w)

18. Original initial *y* is retained, and is not changed to *j* in:—

Skr. *yuga*-, Iś. *yōy*, a yoke.

Prosthetic *y* is not so common as in the other Pāmīr languages. The only example I have come across is in Av. *haētu*-, Iś. *yetik*, a bridge, in which the *y* is substituted for the original *h*.

The letter *y* sometimes occurs where other Pāmīr languages have *γ* or *ž*, as in Iś. *yuu*, W. *žuu*, provisions; Iś. *yuz*, Sg. *yū*, W. *yūz*, S. *žez*, fuel. On the other hand we have Zb. *yūzd*, Ś. *žēzd*, he ran.

19. Original *v* is preserved, except when initial before *ā* or *or*, when it is vocalized to *u*. Thus:—

Av. *√ vaēn*-, Zb. *vīnum*, I see.

Av. *vafra*-, Iś. *varf*, snow.

Av. *daēva*-, Iś. *lēw*, a night-demon.

Av. *vār*-, Iś. *ur-naduk*, rain.

Av. *vəkrka*-, Skr. *vrka*-, Iś. *urk*, a wolf.

<sup>1</sup> See Geiger, p. 298.

As in the case of *y*, prosthetic *v* (*w*) is not common.

Thus:—

S. *woχt*, but Iś. *āt*, Zb. *ōt*, eight.

S. *waz*, but Iś. Zb. *az*, I.

S. *wuud*, but Iś. Zb. *uud*, seven.

We have, however:—

Av. *ast-*, Iś. *wastuk*, a bone. In this case the Yd. form is *yestoh*, with prosthetic *y*, and similarly, in other cases, Iś. has prosthetic *v* (*w*), where other languages have prosthetic *y*. Thus:—

Av. *āp-*, W. *yūpk*, Mj. *yāōya*, Yd. *yauy*; but Iś. *wek* or *wēk*, Zb. *wēk* or *wē*, water. Cf. Ōrmurī *wēk*.

W. *yaχ*, Iś. *vēχ*, a twig.

### B. Surds

20. As in other Pāmīr languages initial surds are preserved, but initial *c* becomes *ts*. Thus:—

Av. *kərəta-*, Iś. *kul*, *kāl*, Zb. *kal*, done.

Av. *karəta-*, Iś. *kel*, a knife.

Av. *tava*, Zb. *tō*, three.

Skr. *paksman-*, Iś. *pām*, wool.

Av. *pāda-*, Iś. *pu*, Zb. *pūd*, a foot.

Av. *caθwārō*, Iś. *tsafur*, Zb. *tsafūr*, four.

Av. *cašman-*, Iś. Zb. *tsām*, an eye.

21. As Geiger (p. 299) points out, an initial surd is sometimes changed to a spirant, as in:—

Av. *kafu-*, Iś. *χafuk*, foam.

W. *pei*, but Iś. *fei*, a shovel.

22. Medial surds are weakened to sonants. Thus:—

Av. *brāta*, Iś. *vrād*, Zb. *warād*, a brother.

Av. *χšap-*, Iś. *šab*, night.

In borrowed words, an Arabic medial *q* (ق) tends to become *χ*. Thus:—

Ar. *waqt*, Iś. Zb. *waχt*, time.

Ar. *taqsīm*, Zb. *taχsīm*, partition.

When *t* is preceded by the *r*-vowel it becomes *l*.  
Thus:—

Av. *mərta-*, Iš. Zb. *mul*, dead.

Av. *kərta*, Iš. *kul*, *kāl*, Zb. *kal*, done.

In one case we have a medial *t* preserved, if the Eranian form is correctly given by Geiger:—

Eranian *\*dāta-*, Iš. *dit*; but Yz. *ḍād*, smoke.

Similarly, medial *k* is preserved after the *r*-vowel in  
Skr. *vṛka-*, Av. *volrka-*, Iš. *urk*, a wolf.

An original medial *c* becomes *ts* in:—

Av. *√ muc-* + *paitiš* (Geiger, p. 300; Horn, *Grundriss*, 160); Iš. *pōmutsuk*, to clothe; Zb. *pumetsav*, clothe ye.

But after *n* it becomes *z* in:—

Av. *panca*, Iš. Zb. *pānz*, five.

Again, medial *p* becomes *v* (*w*) in:—

Skr. *kapōta-*, Iš. *kuwid*, a pigeon.

Av. *supti-*, Iš. *suvd*, the shoulder.

### C. Sonants

23. Initial sonants are, except in the case of dentals, usually weakened to spirants. Thus, for gutturals:—

Av. *gaoša-*, Iš. *γōl*, Zb. *γāl*, the ear.

Av. *gav-*, Iš. *γū*, Zb. *γūi*, a cow.

Skr. *gōdhūma-*, Eranian *\*gandhūma-*, Iš. *γundum*, wheat.

There is no trace of the change to *ž*, common in S<sup>r</sup> and Š., and in this connexion compare Iš. *γūzd*, Š. *žēzd*, he ran.

For labials we have:—

Av. *brāta*, Iš. *vūd*, Zb. *warūd*, a brother.

Av. *būza-*, Iš. *vuz*, a goat.

Av. *√ band-*, *basta-*; Zb. *wānd*, bind thou; Iš. *vūst*, bound.

Av. *√ bū-*, *būta*, Iš. *vud*, Zb. *wod*, became.

Av. *√ j-* (Indo-European *g<sub>2</sub>*, *g<sub>2</sub>h*), as in other Pāmīr languages becomes *ž* in:—

Av. *jaini*-, Is. *žānj*, a wife.

Av. *jan*-, Is. *žanum*, I kill.

24. As original initial dental sonant in other Pāmīr languages becomes *ḍ* or *l*. In Is. and Zb. it usually remains unchanged. Thus:—

Eranian. *dāta*-, Is. *dīt*, smoke.

O. Prs. *dasta*-, Is. *dāst*, Zb. *dāst*, a hand.

Av. *√ dā*-, Is. Zb. *dūd*, given.

Av. *dasa*, Is. *dah*, Zb. *dōs*, ten.

Av. *dāra*-, Is. Zb. *dār*, far.

Av. *dārma*-, Is. *dār*, a ravine.

Av. *duyda*, Is. *udōyd*, a daughter.

But:—

Av. *dāeva*-, Is. *lēw*, a night-demon.

The last Is. word is probably borrowed from the W. *lūw*. It is the only case that I have noted in Is. of an initial *d* becoming *l*.

25. As regards medial sonants, *g* is weakened to the corresponding spirant in:—

Skr. *yuga*-, Is. *yōy*, a yoke.

But *d* remains unchanged, and *ḍ* becomes *d* in:—

Av. *pāda*-, Zb. *pūd*, a foot. In Is. *pu* the final consonant has been apocopated, as explained in § 37.

Av. *maidya*-, Is. *mēd*, the waist.

In one case original *d* has become *r*, probably through *l*.

Skr. *svēda*-, Av. *χ<sup>v</sup>aēda*-, Is. *χair*, sweat. Cf. S. *χaiδ*.

From the above we see that, unlike the other Pāmīr languages, Is. preserves its dental sonants unchanged, and changes the soft dental spirant to the sonant. We shall see that there is the same preference for the dental sonant in the case of the hard dental spirant.

#### D. The Spirants *χ*, *θ*, and *f*

26. The spirant *χ* is preserved in:—

Av. *χara*-, Is. *χur*, Zb. *χūr*, an ass.



The spirant  $\theta$  is not preserved, but is changed to  $d$  (cf. § 25) in:—

Av. *gūθa-*, Iš. *γud-ārga*; but Š. *γaθ*, dung.

The spirant  $f$  is preserved in:—

Av. *kafu-*. Iš. *χafuk*, foam.

27. The group  $\chi r$  is preserved in:—

Av. *suχra-*, Iš. *surχ*, red. The existence of Yd. *surk-oh* renders it unlikely that the Iš. word is borrowed from Prs.

The group  $\theta r$  loses its initial  $\theta$  in:—

Av. *θrāyō*, Iš. *rūi*, Zb. *rāi*, *rā*, three.

The only example noted of the group  $f r$  is:—

Av. *vaфра-*, Iš. *varf*, Mj. *varfa*, Yd. *verf-oh*, snow.

28. The group  $\chi m$  becomes  $\gamma m$  in:—

Av. *taoχma-*, Iš. *term*, seed.

The group  $\chi t$  becomes  $\gamma d$  in:—

Av. V *tac-*, Phl. *tāχtan*, Iš. *tōγd*, he went; Zb. *a-tayd*, he entered.

The group  $f t$  becomes  $vd$  in:—

Av. *supti-*, Iš. *suvd*, the shoulder.

Av. *hapta*, Phl. *haft*, Iš. Zb. *uvd*, seven.

Again, note in the above examples the presence of the dental sonant.

### E. Nasals and Liquids

29. As in other Pāmīr languages,  $n$ ,  $m$ , and  $r$  are usually retained. Thus:—

Av. *nairya-*, Iš. *nark*, Zb. *nar*, male.

Av. V *vaēn-*, Zb. *vīnum*, I see.

Av. *maidya-*, Iš. *mēd*, the waist.

Av. *nāman-*, Zb. *nēm*, a name.

Av. *raoryna-*, Iš. *rēγn*, butter.

Av. *dūra-*, Iš. Zb. *dīr*, far.

30. For the group  $nt$  we have:—

Av. *dāntan-*, Iš. *dānd*, Zb. *dāndak*, a tooth.

But in Zb. *-nti*, the termination of the 3rd pers. plur. of verbs becomes *n*, as in:—

Av. *barənti*, they bear; Zb. *χaren*, they eat. No information is available as to the corresponding form in Iš.

The group *rt* becomes *l* (see § 22). The following are examples, two of which have already been given in § 22:—

Av. *mərəta(-ka-)*, Skr. *mṛtaka-*, Iš. *muluk*, a corpse; Zb. *mālūk*, a man.

Av. *kərəta-*, Skr. *kṛta-*, Iš. *kul*, *kāl*, Zb. *kal*, done.

Av. *karəta-*, Iš. *kel*, a knife.

As for the group *rd*, I have not noted any example. The Iš. for "heart" is *avruk*, which does not seem to have anything to do with Av. *sərəd-* (? cf. W. *püzüv*, *pəzuw*). Nor have I noted any example of the group *dr*.

As for *rn* it becomes *r* in the only two cases noted:—

Av. *darəna-*, Iš. *dīr*, a ravine.

Skr. *uraṇa-*, Iš. *war-uk*, a lamb.

#### F. Sibilants

31. Original *s* and *z* are as a rule retained, whether initial or medial. Thus:—

Av. *sarəta-*, Iš. *sarəl*, cold.

Av. *dasa*, Zb. *dōs*, ten; Iš. *dah* is borrowed from Prs.

O. Prs. *dasta-*, Iš. *dāst*, Zb. *dāst*, a hand.

Av. *zan-*, Iš. *zas*, *zus*, Zb. *zāt*, a son.

Av. *azəm*, Iš. Zb. *az*, I.

In the following medial *s* has perhaps become *ts*:—

Skr. *nāsā*, *nasta-*, Iš. *nīts*, Zb. *nīts*, the nose.

32. Initial *š* is retained in:—

Av. *šu-*, Zb. *šom*, I go, I become; Iš. Zb. *šud*, gone, become.

Medial *š* becomes *l*, as in S. Thus:—

Av. *gaoša-*, Iš. *γāl*, Zb. *γāl*, the ear.

Av. *χšvaš*, Iš. *χol*, Zb. *χāl*, six.

Av. *maēša-*, Iś. *mēl*, a sheep. <sup>ē</sup>

Av. *spiš*, Iś. *spul*, a louse.

Av. *nišasta-*, Iś. *nulust*, Zb. *nalūst*, seated.

The sounds of *š* and *γ* in other Pāmīr languages are sometimes represented by Iś. *y*. Thus:—

W. *žau*, Iś. *yan*, provisions.

S. *žez*, W. *γūz*, Iś. *yuz*, fuel.

On the other hand we have Zb. *γūzd*, Š. *žēzd*, he ran.

33. The group *χš* is generally represented by *χ*, as in Š. Once it is represented by *š*, as in Š. Thus:—

Av. *χšvaš*, Iś. *χol*, Zb. *χāl*, six.

Av. *χšvīpta-*, Iś. *χum*, milk.

Av. *χšap-*, Iś. *šab*, night.

The Iś. *χurs*, a bear, is evidently borrowed from Prs. *χirs*.

34. Indian *ṣṭ* is represented by *t*, and Av. *štr* by *t*. Thus:—

Av. *ašta*, Skr. *aṣṭau*, Iś. *āt*, Zb. *ōt*. Zb. *ōt* should probably also be *ōt*.

Av. *mušti-*, Skr. *muṣṭi-*, Iś. *muṭ*, a handful.

Av. *pištra-*, Iś. *put*, ground parched grain.

The group *šm*, as elsewhere, becomes *m*:—

Av. *cašman-*, Iś. Zb. *čām*, an eye.

Skr. *pakṣman-*, Prs. *pašm*, Iś. *pām*, wool.

35. I have not noted any example of the group *šk* (*šk*). For *st* we have:—

Av. *staora-*, Iś. *štur*, a calf (elsewhere, an ox, yak, etc.).

Av. Skr. *asti*, Iś. *āst*, Zb. *āst*, he is.

Av. *basta-*, Iś. *ūst*, bound.

Av. *ast-*, Iś. *wastuk*, a bone.

I have no example for *sp*. Iś. *safēd*, white, is borrowed from Prs. The Iś. word for "horse" is *wrok*.

The groups *sy* and *sr*, as elsewhere, become *š*. Thus:—

Av. *syāva-*, Iś. *šu*, black.

Av. *srōni-*, Iś. *šinj*, the hip.

Av. *srutta-*, Iš. *šud*, heard.

Av. *asru-*, Iš. *āšik*, a tear.

### ••G. The Aspirate

36. Initial *h* disappears:—

Prs. *hazār*, Zb. *azār*, a thousand.

Av. *hapta*, Iš. Zb. *wvd*, seven.

Initial *h* (Av. *hv-*,  $\chi^v-$ , O. Prs. *huv-*, Prs.  $\chi^v-$ ) becomes  $\chi$ , as in:—

Av.  $\chi^v$ *āēda-*, Skr. *svēda-*, Iš.  $\chi$ *air*, sweat.

Av.  $\chi^v$ *ar-*, Iš. *χarum*, Zb. *χaram*, I eat.

Note, that, in Yz., Av. *hvar-* becomes Yz.  $\chi$ *vōr*, sun.

### H. Miscellaneous

37. (1) *Dropping of Consonants*.—There seems to be aphæresis in Iš. *rust*, W. *karust*, a fur robe (cf. Iš. *kurust*, skin). We have syncope of *z* in Iš. *γēzd*, Zb. *γēd*, he said (Av. *v vac-*; see Horn, GNPE, 1072). Consonantal apocope occurs in Iš. and Sg., and, in Zb., it is so common as to be apparently almost optional. Thus: Zb. *pūd*, Iš. *pu*, a foot; Iš. *yuz*, Sg. *yū*, fuel; Prs. *hēc*, Iš. *hē*, anything; Zb. *tât* or *tâ*, a father; Zb. *šitâkak*, *štâk*, or *štâ*, a daughter; Zb. *wēk* or *wē*, water; Zb. *χaren* or *χare*, we eat, and many others in Zb.

(2) *Prothesis*.—Concerning prosthetic *y* and *v*, see § 18.

(3) *Metathesis*.—As instances of metathesis, we may quote:—

Phl. *taχr*, Prs. *talχ*, Iš. *truš*, bitter.

Av. *vafra-*, Iš. *varf*, snow.

## III. FORMATION OF WORDS AND COMPOSITION

### A. FORMATION OF WORDS

38. The materials available are too scanty to allow us to consider the formation of words with anything like the completeness attained by Geiger on pp. 308 ff. of the GIP.

(1) The suffix *-i*, forming abstract nouns is no doubt as common in Iš. as in other Pāmīr languages, but the only

example I can give is Zb. *saḥdāi*, trading, and this is probably borrowed.

I have not noted any instance corresponding to the feminine suffix S. *-āns*, W. *-unj*, unless it occurs in Zb. *wujinjāk*, a woman.

The *-ka*-suffix is very common. Thus, Iś. *urwēs* or *urwēs-ak*, a fox; Av. *haētu-*, Iś. *yeti-k*, a bridge; Av. *kafa-*, Iś. *χaf-uk*, foam; Av. *nairya-*, Iś. *nār-k*, male; Iś. *wro-k*, a horse; Iś. *mul*, dead, *mul-uk*, a corpse; Av. *asru-*, Iś. *āsi-k*, a tear; Av. *ast-*, Iś. *wast-uk*, a bone; and many others. It will be observed that the junction-vowel varies, but that it is most often *u*. In Zb. the vowel is most often *ā*, as in *dānd-āk*, a tooth; *ver-āk*, a horse; *štā*, *štā-k*, or *šitā-k-ak*, a daughter. In *šitā-k-ak* the suffix is duplicated. This suffix is also used to form the infinitive and the perfect participle of verbs, as in Iś. *χar-uk*, to eat; Zb. *kan-āk*, to do; Iś. *nulust-uk*, Zb. *nalāst-ak*, having seated oneself; Iś. *šud-uk*, Zb. *šud-āk*, having become.

(2) The only adjectival suffix noted is *-na* (W. S. *-an*, Ś. *-ind*, *-and*), indicating possession, as in Iś. *pādsā-na*, of or belonging to the king.

(3) As already stated, the infinitive is formed by the addition of the *-ka*-suffix. The past participle follows the lines of the other Pāmīr languages, and need not detain us here. The perfect participle, as also already stated, is formed with the help of the *-ka*-suffix. In the case of the infinitive the suffix is added to the present stem, as in Zb. *deh-āk*, to strike; but, in the case of the perfect participle, it is added to the past participle, as in Zb. *dēd-āk*, having struck. In one case the *-ka* of the perfect participle is irregularly added to the present base, viz. in Zb. *is-āk*, not *\*āyad-āk*, having come.

## B. COMPOSITION

39. As in other Pāmīr languages, the genitive usually resembles a *tatpuruṣa* compound, as in *lāl sandūq*, a



- ašta*, 12, 34.  
*ā-*, 40.  
*āp-*, see *ap-*.  
*uštra-*, 17.  
*kafa-*, 21, 26, 38 (1).  
*karata-*, 16, 20, 30.  
*kərta*, 16, 20, 22, 30.  
*gav-*, 23.  
*gūḡa-*, 26.  
*gaoša-*, 15, 23, 32.  
*χara-*, 12, 26.  
*χšap-*, 22, 33.  
*χšira-*, 8.  
*χšvaš*, 32, 33.  
*χšvipta-*, 33.  
*caṭvārō*, 14, 20.  
*cašman-*, 12, 20, 34.  
*jan-*, 23.  
*jaini-*, 23.  
*√ tac-*, 28.  
*tava*, 17, 20.  
*taršna-*, 8.  
*taoxma-*, 28.  
*dantan-*, 30.  
*durma-*, 24, 30.  
*dasa*, 24, 31.  
*√ dā-*, 24.  
*duyda*, 13, 17, 24.  
*dūma-*, 14.  
*dūra-*, 14, 24, 29.  
*daēva-*, 15, 19, 24.  
*θrāyō*, 17, 27.  
*paitiš*, 40.  
*paitišmuxta-*, 40.  
*paḍa-*, *pāḍa-*, 14, 20, 25.  
*panca*, 12, 22.  
*pištva-*, 34.  
*√ band-*, 23.  
*√ bar-*, 17.  
*barənti*, 30.  
*bastā-*, 12, 23, 35.  
*berza-*, 16.  
*√ bā-*, 23.  
*bāta-*, 23.  
*buza-*, *būzar*, 13, 23.  
*brāta*, 14, 22, 23.  
*nairya-*, 29, 38 (1).  
*nāman-*, 29.  
*ni-*, 40.  
*nišustat*, 32.  
*nurəm*, 13.  
*maidya-*, 25, 29.  
*mərta-*, 16, 22.  
*mərta* (-ka-), 30.  
*miθra-*, 8.  
*√ muc- + paitiš*, 22.  
*mušti-*, 34.  
*mašša-*, 32.  
*√ vac-*, 37.  
*√ vaχš-*, 14.  
*vafra-*, 19, 27, 37.  
*vār-*, 19.  
*vəhrka-*, 8, 19, 22.  
*vīsaiti*, 14.  
*vohuni-*, 14.  
*√ vaēn-*, 15, 19, 29.  
*raoxma-*, 29.  
*sarəta-*, 31.  
*suxra-*, 27.  
*supti-*, 13, 22, 28.  
*staora-*, 35.  
*spiš*, 13, 32.  
*syāva-*, 35.  
*sruta-*, 35.

sraoni-, 35.  
 √śy-, 13, 32.  
 √zan-, 31.  
 zṛad-, 30.  
 hapu, 12, 28, 36.

hu-, 14.  
 haṣṭu-, 18, 38 (1).  
 hvar-, 36.  
 √χ<sup>o</sup>ar-, 36.  
 χ<sup>o</sup>aēda-, 15, 25, 36.

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anya-, 8.  
 apa-, 40.  
 asru-, 8.  
 aṣṭau, 12, 34.  
 asti, 35.  
 asthi-, 8.  
 ā-, 40.  
 uraṇa-, 30.  
 ṛkṣa-, 16.  
 kapōta-, 15, 22.  
 kr̥kavāku-, 8.  
 kṛta-, 16, 30.  
 kṣīra-, 8.  
 khara-, 12.  
 gōdhūma-, 23.  
 tīrtha-, 8.

tr̥ṣṇa-, 8.  
 trāsa-, 8.  
 nasta-, 14, 31.  
 nāsū, 14, 31.  
 nī-, 40.  
 pakṣman-, 20, 34.  
 pañca-, 12.  
 pr̥ṣṭa-, 16.  
 phāla-, 14, 17.  
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 mṛta-, 16.  
 mṛtaka-, 30.  
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## MUNJĀNĪ, SANGLICĪ, AND YŪDĀ

Mj. *asti*, 8.Yd. *jinkoh*, 17.Yd. *kšira*, 8.Yd. *trušna*, 8.Sg. *safōr*, 14.Yd. *surkoh*, 27.Yd. *wurγ*, 8.Sg. *vain*, 14.Mj. *varfu*, 27.Yd. *verfoh*, 27.Yd. *wīst*, 14.Sg. *yū*, 18, 37.Mj. *yāoya*, 19.Yd. *yany*, 19.Yd. *yestoh*, 19.

## OTHER TALCA LANGUAGES

Š. *\*dēvusk*, 17.Yz. *šād*, 22.Š. *γaθ*, 26.W. *γūz*, 18, 32.W. *karust*, 37.S. *χaiδ*, 25.Yz. *χvōr*, 36.W. *līw*, 24.W. *pei*, 21.W. *p<sup>a</sup>zuw*, *püzüv*, 30.Yz. *miθ*, 8.S. *spur*, 17.W. *tūrt*, 8.S. *woxt*, 19.Š. *wūrj*, 8.W. *wīst*, 14.S. *vīst*, 14.Š. *wuvd*, 19.S. *waz*, 19.W. *γax*, 19.W. *yupk*, 19.W. *žau*, 18, 32.S. *žez*, 18, 32.Š. *žēzd*, 18, 23, 32.

## PERSIAN

*ars*, 8.*bast*, 12.*dirham*, *diram*, 8.*hēc*, 37.*hazār*, 36.*χūg*, 14.*χūn*, 14.*χirs*, 16, 33.*pašm*, 34.*supār*, 14.*šir*, 8.*šavam*, 17.*talχ*, 37.*tis*, 8.*wāš*, 14.

## DARDŪ LANGUAGES

Khōwār, <i>ašru</i> , 8.	Kalāša, <i>kakawak</i> , 8.
Khōwār, <i>droxum</i> , 8.	

## OTHER LANGUAGES

Balōci, <i>āir</i> , 14.	Greek, <i>πραχμή</i> , 8.
Balōci, <i>dīt</i> , 14.	Arabic, <i>taqsīm</i> , 22.
Ōrmuṛī, <i>wak</i> , 19.	Arabic, <i>waqt</i> , 22.

## IV. INFLEXION

## A. THE ARTICLE

41. The indefinite article is indicated by the numeral *wak* or *wok*, one, as in (12)<sup>1</sup> *wak kud āyad*, a dog came; (37) *wok ādam nulustuk*, a man has sat down. There does not appear to be any occurrence of the definite article in the story. No doubt the demonstrative pronouns are used with this force when it is required.

In Zb. the numeral *wok* is also used for the indefinite article. Occasionally we find instances of the Prs. *yā-e-wahdat*, which in Zb. is weakened to *-e*. Thus, *armān-e*, a longing. Sometimes both *wok* and *-e* are used, as in *wok bāzargān-e woḍ*, there was a certain merchant.

## B. NOUNS SUBSTANTIVE AND ADJECTIVE

42. *Gender*.—I have not traced any signs of distinction of gender.

43. *Number*.—Throughout the story the plural nominative is everywhere the same as the singular. Moreover, when the noun is inanimate, the nominative plural governs a singular verb. Thus:—

(8) *wēv dēr zūnduk šud*, their bellies became hungry.

(11) *ar-wadak tsām kūr šud*, both eyes became blind.

(17) *i tsām tāza šu*, his eyes will become restored.

<sup>1</sup> Here and elsewhere the numerals refer to the paragraphs of the Iskāsmī story.

But, in the story, *dēr* and *tsām* are the only two inanimate nouns that occur in the plural. One instance occurs of an animate plural noun in the nominative:—

(12) *dō ādam-ān šāwāl šūd*, the two men went (on) the road.

Here the suffix *-ān* belongs to *šūd* (*šūd-ān*, they went), and is not the sign of the plural of *ādam*. It will be observed that here the plural nominative is the same as the singular, but that, with an animate subject, the verb is in the plural.

In Zb. a plural is formed by adding *-ai* or *-en*. Either seems to be used indifferently. Thus *tāt*, a father; *tāt-ai* or *tāt-en*, fathers; *māl*, property; *māl-ai*, properties. I consider that the form in *-en* is the original, and that *-ai* stands for *-e*, a development of *-en*, by apocope of the final consonant, which is very common in Zb. (see § 37, 1). The plural forms occur for both animate and inanimate nouns. The plural termination is often dropped, or, in other words, the plural may optionally have the same form as the singular. This is the general rule when the noun is in agreement with a numeral, or with an adjective indicating plurality.

Occasionally, in Zb., we find a periphrastic plural, as in *hamrah*, a friend; plural, *hamrah-gan*.

44. Case.—The vocative is the same as the nominative. The accusative is generally the same as the nominative, as in:—

(6) *tu xē tsām kār kun*, do thou make thine own eye blind.

(16) *wak tabīb avīraw*, bring ye a physician.

This form of accusative is common in cognate accusatives, as in:—

(3) *safar-ān šūd*, they went a journey; and in nominal verbs, as in:—

(13) *kud wan kutal kūt*, the dog did leading him, i.e. led him.

Sometimes the accusative is formed by adding *-i* to the nominative. As shown by Zb. (see below, §§ 48-9), this is really the termination of the oblique case, the use of which, in Is., is confined to the accusative. Thus:—

- (13) *wi dumb-i nad*, he grasped its tail.
- (19) *i gul ħap-i šud*, he heard all his talk.
- (27) *wa wuz-i zōyd*, he took the goat.
- (27) *i talxā-i zōyd*, he took its bile.
- (33) *ħazīna-i-yaib-i ta fak talapum*, I demand a hidden treasure from Your Honour. (Here the first *i* in *ħazīna-i-yaib-i* is *izāfat*.)

Note that in the frequently recurring word *ambi*, a cave, the final *i* is part of the word, and is not the sign of the accusative.

There is a general oblique case, which in the singular is always the same as the nominative. As explained above, it originally ended in *-i*, which has been dropped. For the plural oblique see below (§ 47). The oblique case may be used by itself for almost any case, as in the following:—

- (12) *zōak rōz, tā vužēr, nulust*, he sat for one day till evening.
- (19) *sahar ta wadək ħut*, at dawn he arose from there.
- (33) *wak dzā ambi āst*, in a certain place there is a cave.

The genitive is usually expressed, as in other Pāmīr languages, by simply prefixing the governed to the governing noun thus:—

- (15) *pādsā ħān*, the king's house.
- (21) *pādsā quslāq*, the king's town.
- (24) *pādsā udōyd tsām*, the king's daughter's eyes.

The reverse order sometimes occurs, that of Persian being followed. Thus:—

- (5, 9) *wak lav gāla*, a piece of bread.
- (33) *durr ħurjīn* and also *ħurjīn durr*, a sack of pearls.

(33) *lā'l sandūq* and also *santūq lā'l*, a box of rubies.

The force of the genitive may be given by converting the governed noun into an adjective of possession by adding the suffix *-na* (see § 38, 2). Thus:—

(16) *pādšā-na wak udōyd kūr šuduk*, a daughter of the king has become blind.

45. Other case relations are indicated with the aid of prepositions and postpositions added to the oblique form.

The following are prepositions:—

<i>dar</i> , in.	<i>tā</i> , until, up to.
<i>pa</i> , in, into.	<i>tar</i> , to, into, on to, up to.
<i>po</i> , in.	<i>tsa</i> , from.

The following are postpositions:—

<i>bā</i> , to, for.	<i>dzā</i> , near to, to (place) =
<i>bād</i> , after.	Hindi <i>pās</i> .
<i>darūn</i> , among, within.	<i>sar dzā</i> in front of.
	<i>viš</i> , below, underneath.

Sometimes a noun may be governed by a preposition and a postposition at the same time, the two forming a compound, with the noun between. Thus:—

<i>pa</i> . . . <i>bun</i> , below.
<i>po</i> . . . <i>darūn</i> , inside.

46. The following are examples of the use of these prepositions and postpositions:—

(16) *pādšā dar yazab šud*, the king became in anger, i.e. became enraged.

(10) *nakwa kūr pa ambi tsē vud*, this blind man, who was in the cave.

(18) *χē dūst pa kūl dū*, (if) he put his hand into the pool.

(12) *tā vužēr nyūst*, he sat till evening.

(21) *tar pādšā quslāq šud*, he went to the king's town.

(13) *tar ambi wan wud*, he took him into the cave.

(18) *tar cenār wan sām̄bu*, (if) he smear it on to the plane-tree.

- (31) *tar taxt nîd*, sit down on to the throne.  
 (35) *uz-îm nêr tar pâdsâi xân-um vud*, I was to-day in the king's house.  
 (14) *xurs tsa urwês frut*, the bear inquired from the fox.  
 (18) *tsa kûl vêk zânzu*, (if) he take water from the pool.

The preposition *tsa* often drops its final vowel, as in :—

- (10) *ts' xê sâr wak tsâm kif*, from thine own head pierce an eye. So :—

- (7) *ts'-wadaq*, from there, thence.  
 (28) *salâr pâdsâi bā xabar šud*, at dawn news came to the king.

- (34) *šud ambi bā*, he went to the cave.

- (35) *man pâdsâi bā ussum*, shall I take this off to the king?

- (34) *xê xaruk bā avul, pomutsuk bā mus avul*, he obtained (food) for his own eating, he obtained clothes for putting on.

- (17) *tu māl darūn wok kabūt vuz âst*, among thy cattle there is a blue goat.

- (20) *xê dūst dēd kâl darūn*, he put his own hand within the pool.

- (29) *pâdsâi dzâ-ân âyad*, they came near (to) the king.

- (18) *ambi sar dzâ wak sabz cenâr âst*, in front of the cave there is a green plane-tree.

- (20) *cenâr viš šud*, he went beneath the plane-tree.

The preposition *pa* combines with *î*, it, into *pî*. We thus get *pî bun* (for *pa î bun*) *wak kâl âst*, below it there is a pool (18).

- (33) *po wa ambi darūn wak xurjîn durr âst*, within that cave there is a sack of pearls.

47. In the plural the oblique case is generally the same as the nominative. Sometimes it ends in *-âw* or *-â*, corresponding to the W. *-aw*, S. *-iw*, and Yd. *ef*. Examples of the oblique plural are :—



*Accusative.*—(25) *agar mun udōyēd tsām tāza kulūt*, if (i.e. when) thou hast made my daughter's eyes restored.

(21) *pādsā xē wazīr-āw gāl kāl*, the king assembled his viziers.

*Oblique case.*—(8) *cand rōz šārval-ān tōyēd*, they went along the road for some days.

(16) *pādsā xē wazīr dar yazab šud*, the king became in anger with his viziers.

(18) *far xē tsām sāmbru*, (if) he smear (it) on his eyes.

(16) *pādsā xē wazīr-ā bā yēšd*, the king said to his viziers.

(22) *ba wazīr-āw frut*, he inquired from the viziers.

48. In Zb. the declension of nouns closely resembles the above. The oblique case, singular and plural, ends in *-a*, *-e*, or *-i*. These can all be used as terminations of the oblique case, but there is a tendency to use *-a* most often for the genitive, and *-i* most often for the accusative, although in each case either of the other two terminations may be used instead. As in Iś. this termination is very often dropped, so that all these cases—accusative, genitive, and oblique—then have the same form as the nominative. On the other hand, the genitive sometimes adds its termination to the oblique form in *-i*, instead of directly to the base. Thus, the oblique case of *sāl*, a year, is *sāl-i*, and from this a genitive, *sāl-i-a* is formed, as in *am verāk tsamend sāl-i-a āst*, of how many years (i.e. how old) is this horse?

49. As examples of these Zb. forms we may quote:—

*vuts-a zāt am-ā iχā-i-a nadāk*, the son of the uncle has married this (person)'s sister. Here *vuts-a* is genitive of *vuts*, an uncle; *am-ā* is genitive of *am*, this; and *iχā-i* is the accusative of *iχā*, a sister; the *-a*, being the pronominal suffix indicating "he", the subject of *nadāk*.

*yū xātīr gāl-i* (nom. *gāla*)-*ē dūd*, thou gavest (*dūd-ē*) bread for him.

*kaṭi zāt-i lāyiq-am nast*, I am not worthy for (i.e. to be) thy son. Here *zāt-i* is the oblique singular of *zāt* a son, governed by the preposition *ka*. *Nast-am*, I am not. *zīn-a ka verāk-a dām deh*, put the saddle on the horse's back. Here *zīn-a* is the accusative, and *verāk-a* is the genitive.

*ao ka wok verāk-a sar, pa ū daraḫt-a vīš, nalūstak*, he is seated on a horse under that tree. Here *verāk-a* is in the oblique case, governed by *ka* . . . *sar*, and similarly *daraḫt-a*, governed by *pa* . . . *vīš*.

The termination *-e* is merely a variant of *-i*, and examples of it are unnecessary. In my materials it occurs only in paradigms, and not in connected sentences.

As examples of the dropping of the termination in Zb., we may quote:—

*tsa paryao wē newar*, draw water from the well. Here *wē* is in the accusative. Its full form is *wēk*, acc. *wēk-i*, so that not only has the termination of the accusative, but also the final consonant has been dropped (see § 37, 1).

*wok naukar qīvd*, he called a servant. Here *naukar* is in the accusative.

*ka wāš wānd*, bind with a rope. Here *wāš* is in the oblique case.

So many others. The plural follows exactly the same lines, the terminations *-a*, *-e*, and *-i* being added to the nominative plural.

All this shows the origin of the Iś. termination *-i* of the accusative and of the genitive construction. In Zb. the terminations of the oblique case are in process of disappearance, but the *-i* is still more or less preferred for the accusative. In Iś. this accusative termination *-i* is the only one that has survived, and it, too, is falling out of use. In the genitive and the oblique case the termination has altogether disappeared.

50. *Adjectives*.—Adjectives call for few remarks. In both Iś. and Zb. they are immutable, changing neither for

## NUMERALS

English.	Iškāšmī.	Zēbaki.	Sanglicī.	Munjāni.	Yūdya.	Waxī.	Sarikoli.	Šuynī.	Yāzghulāni.	Yaynōbi.
one	wak, wok	wok	vāk	yu	yū	ūi	iv, ī	yiw, yī, ē	wōy	ī
two	dau, dō	dōv, dō	dū	lu, le	lo	būi	dāu, dā	do	dau	dū
three	rūi	rūi, rā	trāi	šerāi	šuroi	trāi	harōi	ārrai	boi	tirāi
four	tsafur	tsafūr	safor	cfūr	cfūr	tsabūr	tsavur	tsavōr	cēr	tifār
five	pānz	pānz	pānz	pānj	pānz, pānj	pānz	pīnz	pīnz	pīnz	panj
six	xol	xal	xōar	āxse	uxsōh	sāl	xel	xāns	šū	uxš
seven	wvd	wvd	hoft	arde	avdoh	hūb	ūvd	wvd	hōvd	avd
eight	āt	ot	hat	askie	ascol	hāt	woxt	wašt	hōšt	ašt
nine	naw	nōo	nao	nau	nav	nāo	nēaw	nāo	nū	nau
ten		dōs	dās	dadi (Prs.)	los	das	dēs	dēs	dus	das
eleven		...	...	...	las-yū	das-iv	dēs-at-ī	ēs-et-	...	...
twenty		wišt	...		wištōh	wišt	vīšt	yīw	...	...
fifty		Bor- rowed from Prs.	...	Borrowed from Prs.	lu-wišt-o	pinjāh	pinjāh	...	...	...
hundred		azār	...	...	los	sad (Prs.)	sad (Prs.)	...	...	...
thousand		...	...	...	sār	hazār	hazār	...	...	...

The sign ... indicates that the word is not known to me.

gender nor for number. The adjective precedes the qualified substantive.

The Iś. materials give no example of the comparative degree. In Zb. the Prs. suffix *-tar* is used to form both comparative and superlative, as in Zb. *ferī-tar*, better or best, the thing with which comparison is made being put in the oblique case, governed by *ta*, from.

Occasionally we come across an adjective used in the Persian manner with *iṣāfat*, as in Iś. (33) *ḫazīna-yaib*, a hidden treasure. The same sometimes occurs in Zb., and in both cases is evidently mere borrowing.

51. A comparative list of numerals appears on p. 36. The Iś., W., and Yz. forms are those collected by Sir Aurel Stein; the Zb., Mj., and Yd. forms are taken from my materials, and the others from Shaw and Geiger.

### C. PRONOUNS

52. The following are comparative tables of the 1st, 2nd, and 3rd personal pronouns. The Iś. forms are those collected by Sir Aurel Stein. The Zb., Mj., and Yd. forms are taken from my materials, and the others are from Shaw and Geiger. No forms are available for Sg. and Yz.

Each of these pronouns has two forms of the genitive—an ordinary genitive, corresponding to our "my", "thy", "his", etc., and a genitive absolute, formed in Zb. by adding *-nen* (or *-nan*) or, after a consonant, *-en* (or *-an*) to the simple genitive. The genitive absolute corresponds to our "mine", "thine", "his", "hers", "ours", "yours", and "theirs", respectively. No forms of the genitive absolute are available for Iś. The corresponding terminations in other languages are W. S. *-an*, Š. *-end*, *-nd*. It is parallel to the adjective of possession (Iś. *-na*, W. S. *-an*, Š. *-ind*, *-and*) used as a genitive of nouns, as described in §§ 38, 2; 44.

## 53. 1st Person, "I," etc.

English.	Iškāšmī.	Zēbaki,	Munjanī.	Yūdya.	Wax̄.	Sarikoli.	Šurnī.	Yaynōbi.
Sing.								
Nom.	az	az	ze	zo	wuz	waz	wuz	man
Dat.	mum bā	mak	nā men	na men	ma-r	mu-r	mu-r	man
Gen.	mun	men	ze men	wa men	xi, xi	mu	mu	man
Gen. abs.	?	men-en	mo-kān	men	xi-an	mu-yan	mu-nd	?
Obl.	mum (?) mum <sup>1</sup>	men	men	men	ma, maž	mu	mu	man
Plus.								
Nom.	?	mōx	māx	māx	sak, sakist	maš	māš	māx
Dat.	?	mōc	nā māx	na-māx	sak-ar	maš-ir	māš-ir	māx
Gen.	?	mōc	ze māx	wa māx	spā	maš	māš	māx
Gen. abs.	?	mōc-en	a māx-kān	a māx	?	maš-an	māš-end	?
Obl.	?	mōc	māx	māx	sak	maš	māš	maž

<sup>1</sup> The only oblique case noted is the dative *mum-bā*, to me. In this the *n* of *mun* has probably become *m* before *b*.

## 55. 2nd Person, "thou," etc.

English.	Iškāsmī.	Zēbakī.	Munjānī.	Yūdṛā.	Waxī.	Sarikolī.	Šūfīnī.	Yaynōbī.
Sing.								
Nom.	tu	tō	to	to	tu	tao	tu	tā
Dat.	tu bā	tō bā	nā to	na to	ta-r	tū-r	tu-r	tau
Gen.	tu	tī	ze to	wa ta	tī	tū	tu	tau
Gen. abs.	?	tī-nen	to-kān	tā	ti-an	tū-yan	tu-nd	?
Obl.	tu	tō, tī	to	to	tao	tū	tu	tau
Plur.								
Nom.	tamōx	tōmōx	māf	māf	sāišt	tamāš	tamā	šumāx
Dat.	tamux bā	tōmōx bā	nā māf	na māf	sav-ar	tamāš-in	tamā-r	šumāx
Gen.	? tāmux	tōmōx	ze māf	wa māf	sav	tamāš	tamā	šumāx
Gen. abs.	?	tōmōx-en	a māf-kān	a māf	sav-an	tamāš-an	tamā-nd	?
Obl.	tamux	tōmōx	māf	māf	sav	tamāš	tamā	šumāx

## 57. 3rd Person, "he," "she," "it," etc.

English.	Iskāsmi.	Zēbaki.	Munjāni.	Yūdγā.	Waxī.	Sarikoli.	Šurni.	Yagnōbi.
Sing.								
Nom.	wa	ao	wo	wo	yao	yū	yū fem. ya	ax
Dat.	wan bā	yū bā	nā wan	na wen	ya-r	wi-r	wi-r, wum	avi
Gen.	i, wi	yū	že wan	wen	yao	wi	wi, wum	avi
Gen. abs.	?	yū-nen, yū-nan	wan-kān	a wen	yao-an	wi-yan	wi-nd	?
Obl.	wan	yū, wū, wō	wan	wen	yao	wi	wi, wum	avi
Plur.								
Nom.	?	āwend	wūi	wōi	yašt	wōd	wād	axit
Dat.	?	āwenda bā	nā waf	na wef	yavv-ar	wief-ir	wief-ir	awi
Gen.	wēv	āwenda	že waf	wef	yav	wief	wief	awi
Gen. abs.	?	āwend-en	waf-kān	a wef	yav-an	wief-an	wief-end	?
Obl.	?	āwenda	waf	wef	yav	wief	wief	awi

54. The following are examples of the use of the pronoun of the 1st person in Iš. :—

(6, 25) *az tu-bā dayum*, I will give to thee.

(30) *az zus*, I (am thy) son.

(35) *az xadak xarum, nēdum*, I myself will eat, I will sit.

(5) *wak lav gāla mum-bā dai*, give to me a piece of bread.

(24) *mum-bā hukm tse šu*, if the order be (given) to me.

(26, 33) *mum-bā ižum*, bring to me.

(25) *aḡur mun udōyd tsām tāza kūl-ut*, if (i.e. when) thou madest my daughter's eyes restored.

56. The following are examples of the use of the pronoun of the 2nd person in Iš. :—

(6) *tu xē tsām kūr kun*, make thou thine eye blind.

(29) *xē udōyd tu-bā dayum, tu xuš-waxt šuī*, (if) I give to thee my daughter, wilt thou be pleased?

(32) *cīs talapi tu*, what dost thou demand?

(6, 10, 25) *az tu-bā dayum*, I will give to thee.

(33) *lāl sandūq gul mum-bā, durr xurjīn gul tu-bā*, the box of rubies is all for me, the sack of pearls is all for thee.

(17, 26) *tu māl darūn wak kabūt vuz āst*, in thy flock there is a blue goat.

(22) *nēr-bā dah rōz tamux-bā qarār vud, nēr tamux žanum*, the agreement for you was ten days up to to-day, to-day I will kill you.

58. The following are examples of the use of the pronoun of the 3rd person in Iš. :—

(18) *wa cenār nasu*, (if) he grasp the plane-tree.

(20) *wa cenār nad*, he grasped the plane-tree.

(27) *wa vuz-i zōyd āyad*, he took the goat (and) came.

(13) *kud wan kutal kūl, wad; tar ambi wan wud*, the dog led him (and) took him away, (and) took him away into a cave.



(18) *tar cenâr wan sâmbu*, (if) he smear it on the plane-tree.

(33) *wan zânz mum-bâ ižun*, take it (and) bring it to me.

(4) *i dër žunduk šud*, his belly became hungry.

(17) *agar . . . i korost zânz, i tsâm tîza šu*, if he takes its skin, his eyes will become restored.

(18) *i tsâm siyât šu*, his eyes will become restored.

(19) *i gul gap-i šud*, he heard all his talk.

(27) *i talχā-i zōyd*, he took its bile.

(28) *i udōyd tsâm sihat šud*, his daughter's eyes became well.

(38) *i dër kandār kul*, he made his belly pieces (i.e. he tore it in pieces).

(13) *wi dumb-i nad*, he grasped its tail.

(8) *wēv dër žunduk šud*, their bellies became hungry.

59. As in the other Pāmīr languages, free use is made of pronominal suffixes. A comparative table of those in use is given on the page opposite.

When these suffixes consist of more than one letter, the initial vowel is dropped after another vowel; or, more correctly speaking, the initial vowels of these suffixes do not really form part of the suffixes, and are only inserted, for the sake of euphony, when the suffix follows a consonant. Sometimes, if a suffix is added to a word ending in *i*, the vowel of the suffix is retained, and a *y* is inserted between the two vowels so as to prevent a hiatus. Thus (38) *ham-digari-y-ān*.

No information is available as to the forms of the suffixes for the plurals of the 1st and 2nd persons in Iś. The forms given for Mj. and Yd. should be taken with some reserve, as the materials from which they are furnished are rather scanty. The Yn. forms are borrowed from Persian.

As regards Zb. it will be remembered that this dialect is fond of rejecting a final consonant (§ 37). This accounts

## PRONOMINAL SUFFIXES

English.	Iškāsmī.	Zebakī.	Munjānī.	Yūdya.	Waxī.	Sarikoli.	Šuynī.	Yaynōbī.
1st Person								
Sing..	-im, -am	-am, -em, -im	-em, -am	-em	-am, -im	-am	-am, am	-m
Plur..	?	-en, -e	-am	-en	-aī, -in	-an	-am	-māx
2nd Person								
Sing..	-at, -ut	-ē, -ī, -ai	-et, -ai	-et	-at, -it	-at	-at	-t
Plur..	?	-ev, -e, -av, -a	-af	-ef	-av, -iv	-av	-et	-šint
3rd Person								
Sing..	Caret.	-a	-ai, -a	Caret.	Caret.	Caret.	-i, -ē	-š
Plur..	-ān	-en, -e	-at	-et	-av, -iv	-av	-en	-šint

for the duplicate forms *-en*, *-e*; *-ev*, *-e*, and so on. In 7b. the suffix of the 3rd person singular is *-a*, but it is very often omitted, so that we here see, as usual, the origin of the fact that Iś. does not—at least as far as the story shows—use any suffix for this person.

60. As in other Pāmīr languages, these suffixes are most often employed to indicate the person of a past tense of a verb. Thus, Iś. *apux̌t-ān*, they listened. But they are separable, and are most commonly attached, not to the verb, but to some other word in the sentence. Thus, (35) *az-im lēv šud*, for *az lēv šud-im*, I became mad. When this occurs the suffix may be repeated several times in the sentence, as in (2) *dō ādam-ān safār-ān šud* for *dō ādam safar šud-ān*, two men went a journey.

61. Other examples of the use of these suffixes in Iś. are the following:—

(15) *az-im nēr tar pādšā xān-um šud*, to-day I went into the king's house. Here the suffix occurs twice—as *-im* (exceptional for *-in*), and as *-um*.

(14) *tu-t kum dā wud*, (in) what place wast thou? For *tu . . . wud-at*.

(18) *ai tu-t pādšā bēfām-at vuduk*, O king, thou hast become foolish. Here the suffix occurs twice; for *tu . . . bēfām vuduk-at*.

(3) *tand rōz-ān šāwal šud*, for some days they went along the road.

(7) *t'-wadal-ān tōyd*, from there they went on.

(29) *pādšā dā-ān āyad*, they came near the king.

(36) *āyad-ān, apux̌t-ān*, they came, they listened.

(38) *ham-digar-y-ān kēu kul*, they made trouble to each other. Here *ham-digar-i* is the accusative of *ham-digar*, and *y* is inserted before the *-ān* for the sake of euphony.

Sometimes these suffixes are used instead of the verb substantive. Thus:—

(30) *tu-tāt*, thou art (my) father.

62. In Zb. these suffixes are employed not only to indicate the subject of the verb, but also in a wider way. Thus, in *az-im yū zāt ka fai tāziāna dēdāk-am-a*, I have beaten his son with many stripes; the subject "I" is indicated by *-im* and *-am*, and the object "him" (i.e. the son) is indicated by the suffix *-a*. *Dēdāk-am-a* accordingly means "I have beaten him". Again, in *apnit-a wod-am*, the subject "he" is indicated by *-a*, and the indirect object "for me" is indicated by *-am*. The phrase is therefore literally, "lost-he was-for-me," i.e. I lost him.

63. *Demonstrative Pronouns*.—In Iś. the proximate demonstrative pronoun appears under two forms. The first is *nakwa*, this. The base *nak-* also appears in S. *nak-yam*, this way, and *nak-dās*, thus; in Yn. *nak-it*, this very (sg. acc.); and perhaps in Ś. *ik-yam*, this very. I connect the Iś. S. and Yn. forms with Skr. *ēna-*, Phl. Prs. *in*, to which the *-ka*-suffix has been added. The affiliation of the Ś. form to this group is doubtful. It is more probably to be referred to Skr. *ūyam*, Prs. *ē*, also with the *-ka*-suffix.

The other form appears in *man*, this (acc. sg.), and *miv*, their. This also occurs in W. *yem*, this; S. *yam*, this (sg. obl. *mi*, pl. nom. *moδ*, obl. *mef*); Ś. *yem*, *yam*, this (sg. obl. *mi*, pl. *māδ*, obl. *mēf*); Mj. *ma*, this (pl. obl. *maf*); Yd. *mo*, *wem*, this (sg. obl. *man*, pl. obl. *maf*); Zb. has *am*, this.

The following examples of this pronoun occur in the Iś. story:—

(17) *agar nakwa vāz avirī*, if he finds this goat.

(19) *nakwa kūr pa ambi tē vuck*, this blind man who was in the cave.

(35) *man pādśā bā ussum*, shall I take away this to the king?

(23) *wak rāz miv gunā ta fak tilapuzn*, I ask from Your Honour (pardon for) the fault of these for one day.

64. The remote demonstrative pronoun is *wa*, that, etc., the same as the 3rd personal pronoun. Thus:—

(33) *so wa ambi darūn*, inside that cave.

Another remote demonstrative pronoun found in Sir Aurel Stein's list is *dir*, that. With this we may compare S. sg. obl. *di*, this (pl. nom. *duδ*, obl. *def*); Š. *di*, of this (Pl. nom. *daθ*, obl. *def*). Geiger (p. 320) compares the S. and Š. forms with the Paštō *dē*, this. I am unable to account for the final *r* in the Iś. form, unless the latter is a dative.

65. In Zb. the personal pronoun of the 3rd person is used as the remote demonstrative. When used as an adjective any of the forms *ao*, *ū*, or *wō* may be used for any number or case, but the two latter have not been noted in agreement with a nominative.

66. *Reflexive Pronoun*.—The reflexive pronoun in Iś. is *xad-ak*, self, in which the *-ak* is the *-ka*-suffix. We may compare the emphatic termination *-aθ* in Š. *xub-aθ*, self. With *xadak* we may compare W. *xut*, S. *xū*, Š. *xu*, *xub-aθ*, Yd. *koyah* (so Biddulph, ? *xoyah*). As an example for Iś., we have:—

(35) *az xadak xurum, nēdum*, I myself will eat, will sit.

67. Sir Aurel Stein's list also gives *fuk*, self, a word which I have not found in this sense in the story. In form it resembles S. *fuk*, Š. *fuk*, all, but does not agree in meaning with these words. The nearest form in this sense that I have met is the Dardic (Gawarbatī) *phu-ka*, self. I have no suggestion to make as to its derivation, unless it is connected with Skr. *sva-* (through \**spa-*, \**hpa-*, \**pha-*), self, with the Dardic change of *v* to *p* and the *-ka*-suffix. In this case the word would be borrowed from Dardic. The word *fuk* occurs twice in the story, and in each case seems to mean "Your Honour", much as, in Hindi, *āp* means both "self" and "Your Honour". Thus:—

(23) *wak rōz miv gunā tsā fak tilapum*, I demand from Your Honour (pardon for) their fault for one day.

(33) *χazina-e-γaib tsā fak talapum*, I demand from Your Honour a hidden treasure.

68. The *lā* word for "own" is *χē*. As usual it always refers to the subject of the sentence and means "my own", "thy own", "his own", etc., according to the context. The corresponding words in the other Pāmīr languages are Zb. *χē*, Mj. *χai*, Yd. *χwē*, W. S. *χū*, *χū*, Yn. *χapi*, *χēpi*. The word occurs very frequently in the story. A few examples will suffice:—

(6) *tu χē tsām kūr kun*, make thine own eye blind.

(10) *ts' -χē sār wak tsām kif*, pierce an eye from thine own head.

(7) *fr χē tsām kift*, Good pierced his own eye.

69. *Relative Pronoun*.—In all the Pāmīr languages the force of the relative pronoun is most generally expressed by the help of a verbal adjective in (W.) *-ung* or (S.) *-enj*. Thus (Shaw, JASB. xlv, p. 169), W. *cini. škōt-ung χulg*, the person who breaks the cup.

As has occurred in many languages, there is also a tendency to employ the base of an interrogative pronoun with the force of a relative. Thus, in the story, we have *tsē* or *tsē* or *za* (cf. Yd. *tsi*, what?) used as relatives in:—

(18) *tsē-rang kūr tsē vūnī*, whatever kind of blind man who there may be, equivalent to "if there be any kind of blind man".

(19) *nakwa kūr pa ambi tsē vud*, this blind man who was in the cave.

(34) *hē cīz nus vud, za wadak paidā nā šū*, there was not anything which is not manifest there.

As in the first example, *tsē* or *tsē* may practically have the force of "if". Similarly:—

(24) *mum bā hukm tsē šū*, if there be an order (given) to me.

Zb. uses the Prs. *ki* as a relative.

70. *Interrogative Pronouns*.—In Iś. *kudum* is “who?” and *kum* or *ciz* is “what?”. So *kum dzā*, what-place? is used to mean “where”. The corresponding words in other Pāmīr languages are:—

Who?—Zb. *kāi*, Mj. *kedēva*, Yd. *kedī*, W. *kūi*, S. *coī*, Š. *cāi*, *ci*, Yn. *kaχ* (obl. *kāi*). These all go back to the old pronominal base *ka*.

What?—Zb. *tsiz*, Mj. *štē*(?), Yd. *ci* (Biddulph, *tsi*), W. *tsr*, S. *tsēiz*, Š. *kā*, *ciz*, *tsiz*, Yn. *cū*. These may all be compared with Prs. *cī*, *ciz*.

Examples of the Iś. forms are:—

(14) *tu-t kum dzā vud*, where werest thou?

(16) *ciz χabax āst*, what news is there?

(32) *ciz talapi tu*, what dost thou demand?

71. *Other Pronominal Forms in Iś.*:—

*wak*, a certain (see the article, § 41).

*cand*, *tsand*, some, several.

*tsē-rang*, whatever kind of.

*hē ciz*, anything.

*ham-digar*, each other.

*Hē*, in *hē ciz*, is the Prs. *hēc*, with apocope of the final consonant (§ 37). The other forms call for no remarks. The following are examples:—

(8) *cand rōz šāwal-ān tōyd*, for some days they went (along) the road.

(14) *cand vaxt šuxt*, some time passed.

(3) *tsand rōz-ān šāwal šud*, for some days they went (along) the road.

(32) *tsand rōz bād šak āyad*, after several days Bad came.

(18) *tsē-rang kūr-tsē vūnī*, whatever kind of blind man who there may be.

(34) *hē ciz nus vud, za wadak paidā na šu*, there was not anything that is not manifest there.

(38) *ham-digar-i-y-ān kēu kul*, they made trouble to each other.

## D. VERBS

72. As in other Pāmīr languages the conjugation of the verb is founded on two principal bases—the present and the past. On the present base are founded the present-future tense, derived from the old present, and other connected tenses. The past base is the past participle. From it the past tense is formed by the addition of the separable pronominal suffixes described in §§ 59 ff. A perfect participle is formed by strengthening the past participle by the addition of the *-ka*-suffix (see § 38, 3). A perfect tense is formed from the perfect participle, as in the case of the past tense, by the addition of the separable pronominal suffixes. In all this Iś. is in accord with the other Pāmīr languages.

73. The materials for illustrating the conjugation of Iś. verb are confined to the verbal forms found in the story brought home by Sir Aurel Stein, and are necessarily incomplete. I shall do my best to complete them by the free use of my Zb. materials.

74. A verb agrees with its subject in number and person, but when there are a number of singular subjects to one verb the latter is sometimes in the singular instead of in the plural. Thus, in 36, we have *χurs, lēw, urk, urwēsak āyad-ān*, the bear, the night-demon, the wolf, (and) the fox came, with the verb in the plural; but, in 14, we have *wak χurs, wak urk, wak urwēs, wak vāyḍ āyad*, a bear, a wolf, a fox, (and) a nightmare came, in which the verb is in the singular.

75. *Verb Substantive*.—The only form of the present tense of the verb substantive occurring in the Iś. story is *āst*, he is. Thus:—

(33) *wak dā ambi āst: po wa ambi dārūn wak χurjīn durr āst, wak sandūg lāl āst*, in a certain place there is a cave: within that cave there is a sack of pearls, there is a box of rubies. Similarly, in several other passages.



76. In Zb. this tense of this verb is conjugated by adding the separable pronominal suffixes to the 3rd person singular. Thus:—

SINGULAR	PLURAL
1. <i>āst-im.</i>	<i>āst-en.</i>
2. <i>āst-ai.</i>	<i>āst-ev.</i>
3. <i>āst.</i>	<i>āst-en.</i>

— Similarly, S. has *yost-am*, Š. *yast-am*, I am, and so on, and Mj. *hast-am*, etc., while Yd. has *astet* for all persons of both numbers. Zb. has also the word *-et*, used as a suffix, to signify "is", as in *raqqāsi-et*, *is* is dancing; *ferī-t*, he is good. With these we may compare the termination of Yd. *astet*.

77. The past tense of the Iš. verb substantive is *vud*, was. It takes the pronominal suffixes like any other past tense, so that we get:—

SINGULAR	PLURAL
1. <i>vud-im</i> or <i>vud-um.</i>	?
2. <i>vud-at.</i>	?
3. <i>vud.</i>	? <i>vud-en.</i>

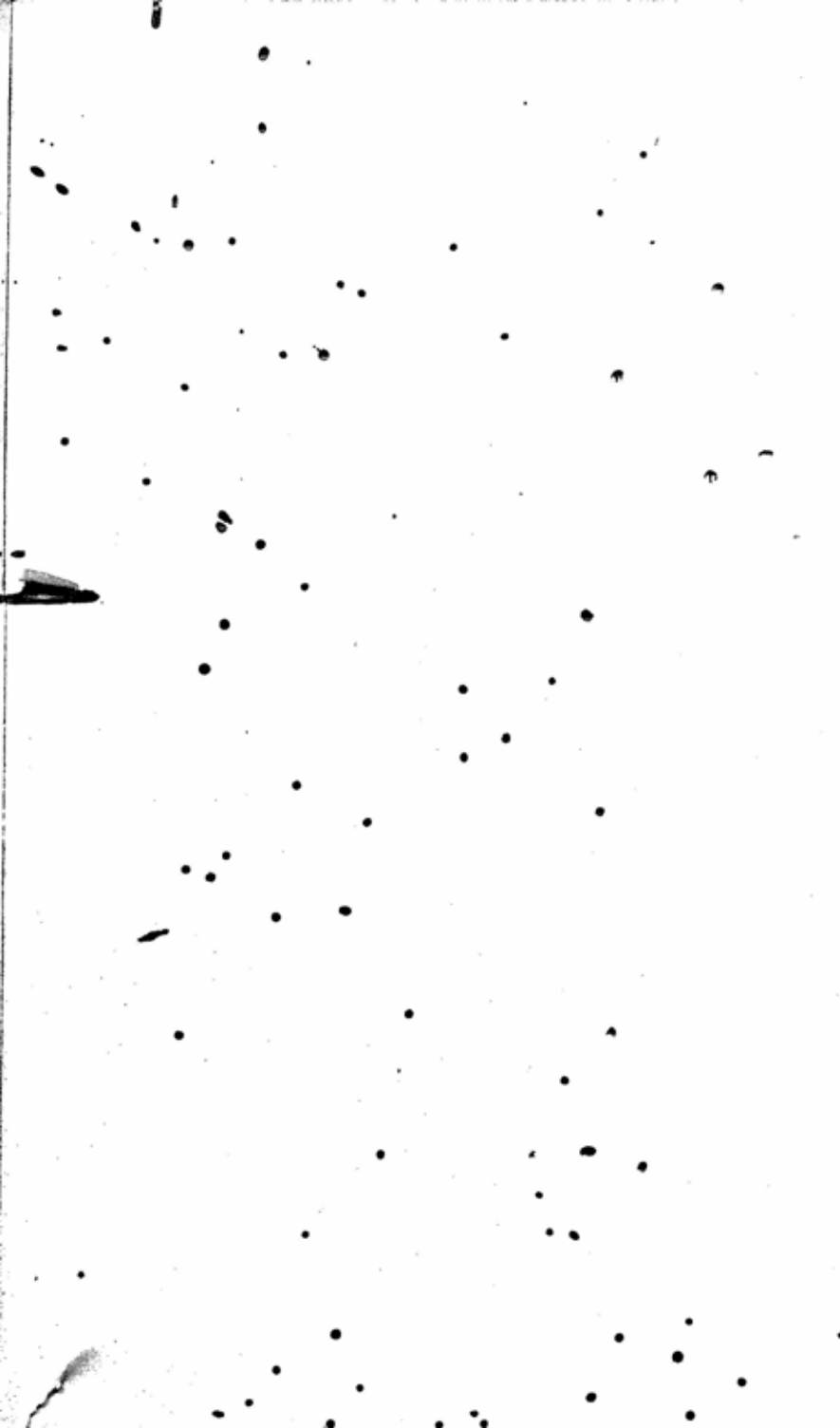
No forms occur for the plural. The 3rd person plural is given on the analogy of other verbs occurring in the story.

78. The corresponding Zb. paradigm is:—

SINGULAR	PLURAL
1. <i>wod-im.</i>	<i>wod-en.</i>
2. <i>wod-i.</i>	<i>wod-av.</i>
3. <i>wod-a, wod.</i>	<i>wod-en.</i>

The suffix differs from Iš. in the 2nd person singular; but otherwise, so far as they can be compared, the two agree very well together. In other Pāmīr languages we have:—

Mj. *via*, Yd. *vio*, W. *tu* or *hūmūt*, S. *vūd*, Š. *vōd*, Yn. *vāu*, he was. It will be seen that the two forms of



## VERBAL FORMS

Present-Future.						Imperative.		Sub-junctive. Sing. 3.	Past Participle.	Perfect Participle.	Infinitive.	Meaning.
Singular.			Plural.			Sing. 2.	Plur. 2.					
1	2	3	1	2	3	Sing. 2.	Plur. 2.					
...	...	...	...	...	...	...	...	...	(apnit or apēd)	...	...	to lose.
...	...	āst	...	...	...	...	...	...	vud, wud	vuduk	...	to be.
...	...	...	...	...	...	...	...	(astōr)	(astō or astūd)	...	...	to send.
(isum)	...	...	...	...	...	(is)	...	...	āyad	(isāk)	...	to come.
...	...	...	...	...	...	...	...	...	apuxt	...	...	to listen.
...	...	...	...	...	...	...	...	...	atōyd,	...	...	to enter.
(awērūm)	...	avirī	...	...	...	...	avīraw	...	(ata; d) avul, (awāl).	...	...	to find, obtain.
...	...	...	...	...	...	ižum	ižmurw (ižemav)	...	...	...	...	to bring.
dwyum (dehem)	(dehe, deha, deh)	(dehai)	(dehen)	(dehav)	(dehen)	dai (deh)	(dēv)	dū	dūd dēd, (dēd)	(dūdāk) (dēdāk)	(dehāk)	to give. to strike, put.
...	...	...	...	...	...	...	...	...	frin	...	...	to remain.
...	...	...	...	...	...	...	...	...	frut, (ferāt)	...	...	to ask.
...	(gāxu)	...	...	...	...	...	...	...	(gaxt)	...	...	to prepare.
...	...	...	...	...	...	...	...	...	(γēšt)	...	...	to come back.
(γēžum)	...	...	...	...	...	(γūz)	...	...	(γūzd)	...	...	to run.
...	...	...	...	...	...	...	...	...	γēžd, (γēd)	...	...	to say.
...	...	...	...	...	...	...	...	...	...	...	(γēžāk)	to sing.
...	...	...	...	...	...	...	...	...	(just)	...	...	to flee.
kunum, (kunam, kenum)	...	...	(kunen)	...	...	kif kün, (kun)	...	...	kift	...	...	to pierce.
...	...	...	...	...	...	...	...	...	kul, kāl, (kal)	...	(kanāk)	to do, make.
...	...	...	...	...	...	...	...	...	(kel)	...	...	to consume.
...	...	...	...	...	...	...	...	...	(kimd)	...	...	to wish.
...	...	...	...	...	...	...	...	...	(kef)	...	...	to cut.
...	...	...	...	...	...	...	...	...	kut	...	...	to flay, slaughter.
xarum, (xaram)	...	...	(xaren)	...	...	(xar)	...	...	...	...	xaruk	to eat.
(xezum)	...	...	...	...	...	(hez)	...	...	xut, (xet)	...	...	to arise, stand up.
(murum)	...	...	...	...	...	(mur)	...	...	mūt	...	...	to die.
nēdum	...	(nīdai)	...	...	...	(nast)	...	nasu	nād, (ned)	(nīdāk)	...	to grasp.
...	...	...	...	...	...	nīd	...	...	nalust, (nalāst)	pulrustuk, (nalāstak)	...	to sit, lie down.
...	...	...	...	...	...	...	...	...	nešt	...	...	to place.
...	...	...	...	...	...	(newar)	...	...	...	...	...	to draw (water).
...	...	...	...	...	...	...	...	...	nūšt (nušet)	...	...	to go out.
...	...	...	...	...	...	pedin	...	...	...	...	...	to set alight.
...	...	...	...	...	...	...	(pumetsav)	...	...	...	pomutsuk	to clothe.
...	...	...	...	...	...	...	...	sāmbu	(qivd) sāmbud, sāmā	...	...	to call.
(šom)	šuī, (šue, šūa, šū)	šu, (šuai)	(šūen)	(šau)	(šūen)	šu (šū)	šu	šu	šud	šuduk, (šudāk)	(šūāk)	to go, become.
...	...	...	...	...	...	...	...	...	šuxt, (šext)	...	...	to pass (of time or place).
talapum, tilapum	talupi	...	...	...	...	...	...	...	...	...	...	to demand.
...	...	...	...	...	...	...	...	...	(ted)	...	...	to burn.
...	...	...	...	...	...	...	...	...	tōyd	...	...	to go, move.
(vīnum)	...	...	...	...	...	...	...	...	(tūd)	...	...	to shave.
ussum	...	...	...	...	...	...	...	...	(vīnd)	...	...	to see.
...	...	...	...	...	...	...	...	...	wud	...	...	to take away.
...	...	...	...	...	...	...	wanuw	...	...	...	...	to call, summon.
...	...	...	...	...	...	(wānd)	...	...	vūst	...	...	to bind, tie.
...	...	...	...	...	...	...	...	...	rud, wud	vuduk	...	to become.
zanum	...	...	...	...	...	zāns	...	zānsu	zōyd, (zāyd)	...	...	to take.
...	...	...	...	...	...	...	...	...	...	...	...	to kill.

W. have entirely different bases. The origin of the Mj. and Yd. forms is doubtful.

79. The following are examples of this tense in Iś. :—

(15) *az-im* (for *az-im*) *nēr tar pādšā xān-um vud*, to-day I was in the king's house.

(14) *tu-t kum dā vud*, where wast thou to-day?

(19) *nakwa kūr pa ambi tē vud*, this blind man who was in the cave.

(22) *nēr-bā dah rōz tamux-bā qarār vud*, (up) to-day your agreement of ten days was.

(34) *hē cī nus vud*, there was not anything.

From the same root we have a 3rd person singular present, *vūnī*, he becomes, and a perfect base; *vuduk*, has become, in :—

(18) *tē-rang kūr tē vūnī*, if there be any kind of blind man.

(18) *tu-t pādšā bēfām-at vuduk*, thou, O king, hast become (i.e. art) foolish.

80. Like the Prs. *šudan*, the root *šu-*, go, is also used to mean "become". This verb will be dealt with under the head of the active verb.

81. *The Active Verb*.—I commence by giving, in the folding table opposite, all the verbal forms that I have been able to collect from the Iś. story. To these I have added, between marks of parenthesis, all the Zb. forms available in my own materials. On this table are based the remarks that follow.

82. *Infinitive*.—In Iś. this ends in *-uk* added to the present base, as in *xar-uk*, to eat, food; *pomuts-uk*, to clothe, clothing. Thus, *xē xaruk-bā avul*, *pomutsuk-bā mus avul*, he obtained (food) for eating, he obtained clothes for putting on.

In Zb. the infinitive ends in *-āk*, as in *deh-āk*, to strike; *šu-āk*, to go, to become. In W. it ends in *-ak* or *-ān*, and in S. Š. in *tao*. In Yd. it ends in *-ak*.

83. *Conjunctive Participle*.—The Pāmīr languages have no conjunctive participle, such as is common in Indā. Instead, the two verbs are simply put in juxtaposition, as in Iš. (27) *zōyd āyad*, he took, he came, i.e. having taken he came, he brought, equivalent to the Hindi *lē āyā*.

84. *Present Future*.—This tense, founded on the ancient present, has the force both of a present and of a future. It sometimes has the force of a present subjunctive. In Iš. the terminations in the singular are as follows:—

1. -um.

2. -ē, i.

3. —, or -ī.

No materials are available for the plural terminations.

In other Pāmīr languages the terminations are as follows:—

	Zb.	Mj.	Yd.	W.	S.	Š.	Yn.
Sing. 1.	-em, -im	-um	-em	-am	-am	-am	-ām
2.	-ē, —	-i	-it	-i	—	-ē, -i	—
3.	-ī, -ai	-i	-i, —	-d	-d	-d	-tišt, -ci
Plur. 1.	-en	-am	-em	-an	-am	-am	-īm
2.	-av	-af	-ef	-it	-id	-id	-t?
3.	-en	-at	-et	-in	-in	-in	-ār

We may safely assume that, in the plural, the Iš. forms closely resemble those of Zb. The resemblance of the singular forms in Mj. is also marked. No information is available regarding Yz.

85. The following are examples of the use of this tense in Iš.

(6, 10, 25, 29) *az tu-bā dayum*, I will give to thee.

(24) *pādšā udōyd tām tāza kunēm*, I will make the king's daughter's eyes restored.

(35) *man pādšā-bā ussum? az xadak xarum, nēdum,* shall I take this away to the king? I myself will eat, (and) will sit down.

(23) *wak rōz miv gunā ta fak tilapum,* for one day, I demand from Your Honour (pardon for) their fault.

(33) *xazīna-i-yaib-i ta fak tulapum,* I demand a hidden treasure from Your Honour.

(27) *nēr tamux žanum,* to-day I will slay you.

(29) *tu xuš-waxtī šuī,* wilt thou be happy?

(30) *cīz tulapī tu,* what dost thou demand?

(17) *aḡar nakwu vuz avirī, korost zānz, i tsām tāza šu,* if he finds this goat, (and) takes the skin, her eyes will become sound.

(24) *mum-bā hukm tsē šu,* if there be an order to me.

(33) *xōb šu,* it becomes well, i.e. good!

(34) *hē cīz nus vud, zu waḡak puidā na šu,* there was nothing that does not become manifest there.

86. *Present Conditional.*—The present-future has the force of a present conditional, but the conditional force is emphasized by the addition of the letter -u.

In Zb. -a, and in W. -ō, is added with the same effect.

Examples of the present conditional in Iš. are:—

(18) *wa cenār nas-u, xē dūst pa kūl dū* (for *dē-u*), *ta kūl vēk zānz-u, tar cenār wan sām̄bu, ta cenār zānz-u, tar xē tsām sām̄b-u,* (if) he grasp that plane-tree, put his hand into the pool, take water from the pool, smear it on the plane-tree, take it from the plane-tree, (and) smear it on his eyes.

87. *Imperative.*—The 2nd person singular of the imperative is the same as the present base. The 2nd person plural adds -aw or -uw.

In Zb. the only termination of the 2nd person plural is -aw; in Mj. and Yd. it ends in -e; in W. it ends in -it; in S. Š. in -id, and in Yn. in -t, thus following the present-future,

88. The following are examples of the use of the imperative in Iś.—

*Singular 2.*—(5, 9) *wak lav gālu mūm-bā dai*, give me a piece of bread.

(26, 33) *mum-bā ižum*, bring to me.

(10) *ts'-xē šīr wak tsām kif*, pierce (i.e. tear out) one eye from thy head.

(6) *tu xē tsām kūr kun*, make thine eye blind.

(31) *tar taxt nīd*, sit down on the throne.

(37) *wok cirāy pedān*, light a lamp.

(28, 33) *šu*, go thou.

(33) *wan zānz*, take it.

*Plural 2.*—(16) *wak tabīb avīraw, ižmuw*, find ye (and) bring ye a physician.

(28) *wanuw, ižmuw*, call ye (and) bring.

89. *Past Tense.*—This is simply the past base or past participle, with the separable pronominal suffixes added to indicate number and person. As already explained (§ 60) these are most often added, not to the verb, but to some other word in the sentence. It will be remembered that, in Iś, there is no suffix for the 3rd person singular. For this person, therefore, the bare past participle is employed.

The same procedure is followed in all the Pāmīr languages. A list of all the Iś. and Zb. past participles known to me will be found in the table opposite p. 51. For the pronominal suffixes in the various languages, see § 59.

90. The following are examples of the use of the past tense in Iś.—

*Singular 1.*—(35) *az-im lēv šud*, did I become (i.e. am I) mad?

*Singular 2.*—(25) *agar mun udōyā tsām tāza kul-ut*, if thou madest my daughter's eyes sound.

*Singular 3.*—(12) *wak kud āyad*, a dog came. Similarly *āyad* in many other places.

(34) *šud, ambi-bā atōyd*, he went, he entered into the cave.

(38) *urk atōyd*, the wolf entered.

(34) *xē xaruk bā avul, pomutsuk-bā mus avul*, he found (food) for his eating, he found clothes to put on.

(30) *xē udōyd frī-bā dād*, he gave his daughter to Good.

(20) *cenār viš šud, wa cenār nad, xē dāst dād kāl darān, tar cenār sāmbrud, tar xē tsām sām, i tsām tūzu šud*, he went below the plane-tree, he seized the plane-tree, he struck (i.e. put) his hand into the pool, he smeared (it) on to the plane-tree, he smeared (it) on to his eyes. His eyes became sound.

(11) *frī frīn*, Good remained (where he was).

(14) *xurs tsā urwēs frut*, the bear inquired from the fox.

(22) *tsā wazīrāw frut*, he inquired from the viziers.

(5, *et passim*) *γēzd*, he said.

(7) *frī xē tsām kift*, Good pierced his own eye.

(38) *i dēr kūdār kul*, he made his belly pieces (i.e. he tore it to pieces). *Kul* or *kāl* is frequently used to make nominal compound verbs, as in (37) *at kul*, he opened; (38) *trās kul*, he feared; (13) *kutal kāl*, he led; (21) *gāl kul*, he made assembled, he called together.

(27) *kut, i talxā-i zōyd*, he flayed (it), he took its bile.

(19) *suhar tsā wadak xut, nušt*, at dawn he arose (and) went forth from there.

(21) *tsā wadak xut, tōyd*, he arose (and) went from there.

(34) *xut tsā wadak rawān šud*, he arose (and) set out from there.

(38) *šak mul*, Bad died.

(13) *wi dumb-i nad*, he grasped its tail.

(12) *wak rōz tā vužēr nulust*, for one day he sat (there) till evening.

(31) *tar taxt nulust*, he sat down on the throne.

(4) *i dēr žānduk šud*, his belly became hungry. Similarly, *šud*, he became, in many other places.



(20) *cenâr viš šud*, he went below the plane-tree.  
Similarly, *šud*, he went, in many other places.

(19) *i gul gap-i šud*, he heard all his talk.

(14) *cand waxt šuxt*, some time passed.

(11) *šak tōyd*, Bad went away.

(21) *ta wadək xut tōyd*, he arose and went from there.

(13) *kud wan kutal kûl, wud*, the dog led him (and) took (him) away.

(27) *šar pādšā udōyd tām vūst*, he bound (it) on the king's daughter's eyes.

(27) *wa wuz-i zōyd āyad*, he took the goat (and) came.

(37) *xurs cirāy zōyd*, the bear took a light.

Plural 3.—(36) *xurs, lēw, urk, urwēsak āyad-ān; apux-t-ān*, the bear, the night-demon, the wolf, (and) the fox came; they listened.

(29) *pādšā dā-ān āyad*, they came before the king.

(38) *ham-digar-i-y-ān* (see § 59) *kēu kul*, they made trouble to (i.e. invited) each other.

(2) *dō ādam-ān safar-ān šud*, the two men went (on) a journey. Here the suffix *-ān* is repeated.

(3) *tand rōz-ān šāwal šud*, for some days they went (their) way.

(7) *ts'-waduk-ān tōyd*, they went on from there.

(8) *cand rōz šāwal-ān tōyd*, for some days they went (their) way.

91. *Perfect*.—The base of the perfect tense is the perfect participle, which is formed by strengthening the past participle by the addition of the *-ka*-suffix, *u* being employed as the junction-vowel. Thus, *nulust*, he sat down; *nulustuk*, he has sat down.

The perfect base is formed in the same way in Zb., but the junction-vowel is *a* or *ā*, as in *nalāstak*, he has sat down; *nadāk*, he has taken. Both in regard to Iś. and Zb. the materials in regard to the junction-vowel are scanty, and it may be that in both languages it is really determined by sympathy with the preceding vowel of the

past participle. In Mj. the perfect tense does not seem to be used. In Yd. *γ* is added, as in *ži-γ-em* (Biddulph, *ži-g-em*), I have beaten. W. adds *k* without a junction-vowel, while S. Š. add *j* (derived from *k*), also without a junction-vowel. Yn. adds *y*.

In Iš. the bare perfect participle forms the 3rd person singular of the perfect tense. For the other persons separable pronominal suffixes are employed, as in the past.

The following are examples of the 3rd person singular of the perfect tense in Iš. :—

(37) *wok ādum nilustuk*, a man has sat down, i.e. is seated.

(16) *pādšā-na wak udōyd kūr šudyk*, a daughter of the king has become blind.

See also the example of *vuduk* in § 79.

#### V. INDECLINABLES

92. *Adverbs*.—*nēr*, to-day; *nēr-bā*, up to to-day; *inga*, then; *čāā*, a place; in *kum čāā*, where? *wadak*, there; *sa wadak* or *ts'-wadak*, from there, thence; *var*, a door; in *sa var*, from the door, i.e. from inside (a dwelling).

It is unnecessary to give any examples of the use of these. The vocabulary gives references to the passages in which they occur.

The negative is *na* or *nus*, not. *Nus* occurs in Zb. under the form *nas*. An Iš. example, containing both forms, is :—

(34) *hē cīz nus vud za wadak paidā na šu*, there was not anything that is not manifest there.

93. *Prepositions and Postpositions*.—These are dealt with in §§ 45 ff.

94. *Conjunctions*.—*agar*, if; *za*, and.

95. *Interjections*.—*ai* and *ē*, O! *χōb*, well!

Of these *ai* is used contemptuously (17, 18); and *ē* respectfully.



## ISHKASHMI STORY

(An acute accent, as in *wádak*, indicates stress.)

1. *Wak ádam frī wak šak.*  
One man good one bad.
2. *Dō ádam-ān safar-ān šud.*  
Two men-they journey-they went.
3. *ʿBand rōz-ān šāwal šud.*  
Some days-they road went.
4. *I dēr žānduk šud.*  
His belly hungry became.
5. *Nēk (or frī) šak-bā γēžd, "wak lav gāla*  
Good (Good) Bad-to said, "A piece bread  
*mum-bā dai."*  
me-to give-thou."
6. *Šak γēžd, "tu χē tsām kūr kūn; az*  
Bad said, "thou thine-own eye blind make-thou; I  
*tu-bā dayum."*  
thee-to I-will-give."
7. *Frī χē tsām kift; ts-wádak-ān tōyd.*  
Good his-own eye pierced; from-there-they went.
8. *Čand rōz šāwal-ān tōyd. Wēv dēr*  
Some days' road-they went. Their bellies  
*žānduk šud.*  
hungry became.
9. *Frī γēžd, "wak lav gāla mum-bā dai."*  
Good said, "a piece bread me-to give-thou."
10. *Šak γēžd, "ts-χē sār wak tsām kif;*  
Bad said, "from-thine-own head an eye pierce-thou;  
*az inga tu-bā dayum."*  
I then thee-to I-will-give."

11. *Ar-vádak tsām kūr šud. Šak tōyd, frī*  
Both eyes blind became. Bad went, Good  
*frīn.*  
remained.
12. *Wak rōz tā vūžēr nūlust. Šab šud.*  
One day<sup>^</sup> till evening he-sat. Night became.  
*Wak kud āyad.*  
A dog came.
13. *Wi dūmb-i nad. Kud wan kutāl kāl*  
Its tail(acc.) he-grasped Dog him leading did  
*vud. Tar ambi wan vud za*  
took-away. Into a-cave him he-took-away and  
*šab šud.*  
night became.
14. *Cand waχt šuχt, wak χurs, wak urk, wak*  
Some time passed, a bear, a wolf, a  
*urwēs, wak vāyfā āyad. Xurs tsā*  
fox, a night-mare came. 'The-bear from  
*urwēs frut "tu-t kum dā vud?"*  
the-fox asked, "thou-thou what place 'wast?"
15. *Urwēs yēžd, "az-īm nēr tar pādšā χān-um*  
The-fox said, "I-I to-day to the-king's house-I  
*vud.*  
was."
16. *Xurs yēžd, "cīz χabar āst?" Urwēs yēžd,*  
The-bear said, "what news is?" The-fox said,  
*pādšā χē wazīr dar yazub šud.*  
the-king his-own viziers in anger became.  
*Pā'dšā-na wak udōyd kūr šuduk;*  
King-belonging-to a daughter blind has-become;  
*pādšā χē wazīrā-bā yēžd, "wak tabīb*  
king his-own viziers-to said, "a physician  
*āvīrāw ižmuw."*  
find-ye bring-ye,"

17. *Urk yēšd*, "ai nāfam pā'dšā, tu māl dārūn  
 The-wolf said, "O foolish king, thy cattle among  
*wak kabūt vuz āst; agar nakwa vuz dāvirī*  
 a blue goat is; if this goat he-finds  
*i koroste zānz i tsām tāza šu."*  
 its skin he-takes her eyes renewed will-become."
18. *Xurs yēšd*, "ai tu-t pā'dšā bē-fām-at  
 The-bear said, "O thou-thou king foolish-thou  
*vuduk. Ambī sar-dā wak sabz*  
 hast-become. The-cave in-front a green  
*cenār āst. Pī-bun wak kāl āst.*  
 plane-tree is. Below-it a pool is.  
*Tē-rang kūr tse vūnī wa*  
 Of-whatever-kind blind-man who may-be he  
*cenār nasu, xē dūst pa*  
 the-plane-tree may-grasp, his-own hand into  
*kāl dū, tsā kāl vēk zānzū,*  
 the-pool may-put, from the-pool water may-take,  
*tar cenār wan sāmby, tsā*  
 on-to the-plane-tree it may-smear, from  
*cenār zānzū, tur xē tsām*  
 the-plane-tree may-take, on-to his-own eyes  
*sāmby, i tsām siyāt šu."*  
 may-smear, his eyes well will-become."
19. *Nakwa kūr pa ambī tsē vud, i*  
 This blind-man in the-cave who was, his  
*gul gap-i šud. Sahār tsā wadak*  
 all talk (acc.) heard. At-dawn from there  
*χut nušt.*  
 he-rose he-went-forth.
20. *Cenār viš šud. wa cenār*  
 The-plane-tree below he-went. He plane-tree

- nad, xē dūst dēd kūl darūn,*  
 grasped, his-own hand put the-pool within,  
*tar cenār sāmūd, tar xē*  
 on-to the-plane-tree he-smeared, on-to his-own  
*tsām sāmūd. I tsām tāza šūd.*  
 eyes he-smeared. His eyes renewed became.
21. *Ta wadak xut tōyd. Tar pādšā*  
 From there he-arose he-went. To the-king's  
*qūslāq šūd. Pādšā xē wazīrā'ū*  
 town he-went. The-king his-own viziers (acc.)  
*gūl kūl.*  
 assembled made.
22. *Ta wazīrāw frut, "nēr-bā dāh rōz*  
 From the-viziers he-asked, "to-day-to ten days  
*tamux-bā qarā'r vud. Nēr tamux*  
 you-to agreement was. To-day you  
*žanum."*  
 I-will-kill."
23. *Frī yēzd, "ē pādšā, wak rōz miv gawū*  
 Good said, "O king, one day of-these the-fault  
*ta fak tilāpum." Pādšā yēzd,*  
 from Your-Honour I-demand." The-king said,  
*"xōb."*  
 "Well."
24. *Frī yēzd, "mum-bā hukm tsē šu,*  
 Good said, "me-to order which may-become,  
*pādšā udōyd tsām ūza kunum."*  
 king's daughter's eyes renewed I-will-make."
25. *Pādšā yēzā, "agar mun udōyd tsām tāza*  
 The-king said, "if my daughter's eyes renewed  
*kālut, az tu-bā dayum."*  
 thou-madest, I thee-to will-give."

26. *Frī yēšd*, "tu māl darān wak kabūt  
 Good said, "thy cattle among a blue  
*vuz āst, mum-bā ižum.*  
 goat is, me-to bring."
27. *Wa vuz-i zōyd āyad. Kut, i*  
 He the-goat (acc.) took he-came. He-flayed, its  
*talxā-i zōyd, tar pādšā udōyd*  
 bile (acc.) he-took, on-to the-king's daughter's  
*tsām vūst. I tsām sihat šud.*  
 eyes he-tied. Her eyes well became.
28. *Sahar pādšā-bā xabar šud, i udōyd*  
 At-dawn the-king-to news became, his daughter's  
*tsām sihat šud. Pādšā xuš-waxt šud.*  
 eyes well became. The-king happy became.  
*Γēšd, "šu wanuw ižmurw."*  
 He-said, "go-ye call-ye bring-ye."
29. *Pādšā dā-ān āyad. Γēšd, "xē*  
 The-king's place-they came. He-said "my-own  
*udōyd tu-bā dayum, tu xuš-waxt*  
 daughter thee-to I-will-give, thou happy  
*šū ?*"  
 wilt-become?"
30. *Frī yēšd, "ē pādšā, tu-t, tāt,*  
 Good said, "O king, thou-thou-art father,  
*az zus." Xē udōyd frī-bā dūd.*  
 I son." His-own daughter Good-to he-gave.
31. *Pādšā yēšd, "ē zus, tar tāxt nīd." Frī*  
 The-king said, "O son, on-to throne sit." Good  
*tar tāxt nulust.*  
 on-to the-throne sat.
32. *Tsand rōz bād šak āyad. "As-salām*  
 Some days after Bad came. "The-peace



*alaikum.*" *Frī yēžd,* "alaikum as-salām.  
on-thee." Good said, "on-thee the-peace.  
*Cīz talapi tu?*"  
What dost-thou-demand thou?"

33. *Šak yēžd,* "ē *pā'dšā,* *ḫazīna-i-yaib-i*  
Bad said, "O king, treasure-of-hiding (acc.)  
*ta fak talāpum.*" *Iēžd,* "ḫōb  
from Your-Honour I-demand." He-said, "Well,  
*šu, šu, wak dā ambi āst. Po wxt*  
it-becomes, go, a place cave is. In that  
*ambi darūn wak ḫurjīn durr āst. Wak*  
cave within a sack (of) pearls is. A  
*sandāq lā'l āst. Wan zānz mum-bā īzum.*  
box (of) rubies is. It take me-to bring.  
*Lā'l sandāq gul mum-bā, durr*  
Rubies (of) box all me-for, pearls (of)  
*ḫurjīn gul tū-bā.*  
sack all thee-for."

34. *Xut ta wadak rawān šud tōyd.*  
He-arose from there going he-became<sup>o</sup> he-went.  
*Šud ambī- (or yār-) bā a-tōyd. Xē*  
He-went the-cave (cave-) to, in-went. His-own  
*ḫaruk-bā avul, pomutsuk-bā nus*  
eating-for he-obtained, clothing-for clothes  
*avul; hē cīz nus vud za wadak*  
he-obtained; any thing not was which there  
*paidā na šu.*  
manifest not may-become.

35. *Šak yēžd,* "ē *Xudā, az-im lēv šud? man*  
Bad said, "O God, I-I mad became? This  
*pā'dšā-bā ussum? az ḫadak ḫarum*  
king-to shall-I-take-away? I myself I-shall-eat  
*nēdum.*"  
I-shall-sit."

36. *Šab šud. Xurs, lēw, urk,*  
 Night became. The-bear, night-demon, wolf,  
*urwēsak āyad-ān. Apuxl-ān, tsā var*  
 fox came-they. Listened-they, from the-door  
*sadā āyad.*  
 a-sound came.
37. *Urk yēžd, "ē xurs, wok cirāy pedān,*  
 The-wolf said, "O bear, a light set-alight.  
*Xurs cirāy zōyā, var at kul.*  
 The-bear a-light took, the-door open he-made.  
*Wok adām nulustuk.*  
 A man has-sat.
38. *Xurs trās kul. Ham-ḡigariy-ān kēu*  
 The-bear fear made. Each-other (acc.)-they trouble  
*kul. Urk a-tōyā. I dēr kandār*  
 made. The-wolf in-went. His belly pieces  
*kul. Šak mul.*  
 he-made. Bad died.

(Translation done by Qāzī Qadam Šāh and checked by Daulat Qadam, of Iškāšm. September 8, 1915.)

LITERAL TRANSLATION OF THE ABOVE

(slightly altered from Shaw's)

1. (There) were (two men), one good (and) one bad.
2. They went a journey. 3. (They) went several days' road. 4. His belly became hungry. 5. The good (one) said to the bad: Give me a piece of bread. 6. The bad one said: Thou make (thine) own eye blind, then I will give thee (some bread). 7. The good (one) pierced (his) own eye. Thence they went (on). 8. Several days'

road they went. Again their bellies became hungry. 9. The good (one) said: Give me a piece of bread. 10. The bad (one) said: Pierce the eye (which remains) in thy head, then I will give thee (some bread). 11. Both (his) eyes (thus) became blind. The bad (one) went (on), the good (one) remained. 12. He sat one day on (till) evening. (It) became night. A dog came. 13. He laid hold of the dog's tail. The dog leading (him) took him away. It brought him into a cave and night fell.

14. After a time, a wolf, a bear, a fox, a night-mare came. The bear asked the fox: Thou, where wert thou? 15. The fox said: I was to-day to (at) the king's palace. 16. The bear said: What news is (there)? The fox said: The king has become angry with his Wazirs. A daughter of the king's has become blind. The king said to his Wazirs: Find a doctor (and) bring (him). 17. The wolf said: Ah! thou (art) a foolish king. Amongst thy flocks (there) is a blue goat. If he brings that goat, (and) takes the goat's skin, her eyes will become (renewed). 18. The bear said: Ah! thou king, thou hast become a fool. Before the cave (there) is a green plane-tree. At the foot of the plane-tree (there) is a pool. What kind so-ever (of) blind person (there) may be, (if) he lay hold of the plane-tree, and put one hand into the pool, take (water) from the pool, smear (it) on to the plane-tree, take (it) from the plane-tree, (and) smear (it) on to (his) own eyes, his eyes will become renewed.

19. The blind man who was in the cave heard all this speech; at dawn he rose up thence (and) went out. 20. He went to the foot of the plane-tree. He laid hold of the plane-tree, put his hand into the pool, smeared (water) on to the plane-tree, smeared it on to his own eyes. His eyes became renewed. 21. He rose up thence (and) went (away). He went to the king's city; the king had assembled (his) Wazirs. 22. He interrogated his Wazirs (saying): To-day, your ten days' agreement is up

(lit. to you ten-days' agreement was). To-day I slay you. 23. The good (hero of the tale) said: O king! I beg (off the punishment of) their fault for one day. The king said: All right. 24. The good one said: If the order be (given) to me, I will renew (cure) the eyes of the king's daughter. 25. The king said: If thou curest my daughter's eyes, I will give her to thee. 26. The good one said: Amongst thy flocks (there) is a blue goat. Bring (it) to me. 27. He brought that goat (and) flayed (it). He took its gall (and) bound (it) on to the eyes of the king's daughter. Her eyes became cured. 28. Next morning news went to the king (that) (his) daughter's eyes were cured. The king rejoiced. He said: Call (them and) bring (them). They came before the king. He said: If I give thee my daughter, wilt thou be glad? 30. The good one said: O king! thou (art my) father, I (am thy) son. He gave his daughter to the good one. 31. The king said: O son! mount on the throne. The good one mounted on the throne.

32. After some days the bad one came. (He said) Peace be with you. The good one replied: And with you be peace. What is thy desire? 33. The bad one said: O king! I desire a hidden treasure from thee. He replied: It is good. Go, in such a place (there) is a cave. Inside the cave (there) is a sack of pearls, (there) is a box of rubies. Take (and) bring them [it] to me. The box of rubies (shall be) for me, the sack of pearls for thee. 34. Thence he started (and) went. He went into the cave. (There was) food to eat, clothes to put on, no lack of any thing. 35. The bad one said: Oh God! have I become mad? Shall I take this to the king? By myself I will eat, I will lie down. 36. (It) becomes night. The bear, the night-mare, the wolf, the fox, came. (They) gave ear (and heard) that a sound came from within. 37. The wolf said: Oh bear! show [light] a light. The bear took (a) light (and) opened the door. (A) person

was sitting (there) [lit. person has sat down]. 38. The bear felt fear; each invited the other (to enter) [lit. one to this one gave trouble<sup>1</sup>]. The wolf entered. He tore, [made] his belly (to) pieces. The bad one died.

<sup>1</sup> The expression "to give trouble", "to trouble", is a common Oriental idiom for "inviting in", answering to the French "donnez-vous la peine d'entrer".

## ISHKĀSHMĪ-ENGLISH VOCABULARY

After each Iškāshmī word I give, so far as they are available, the corresponding Waχ̣ and Yāzylāmī word in Sir Aurel Stein's collection, and also (within marks of parenthesis) a selection of corresponding words in all the Pāmīr languages, taken partly from Shaw's articles, partly from Biddulph's Yūdγā Vocabulary, and partly from my own materials.

The order of words is that employed by me for other Eranian languages, and also for the Dardic languages, including Kāshmīrī. The words are arranged in the order of their consonants, without any regard to their vowels. Thus, *dar*, *dēr*, and *dīr* all occupy contiguous places, the situation being determined by the *d* and the *r*, and by nothing else. Only in those cases, in which several words have (like *dar*, *dēr*, and *dīr*) all the same consonants, and differ only in their vocalization, is the order of the vowels taken into account. As regards words beginning with vowels, these are all grouped together at the beginning, the order within the group being determined by the consonants.

As regards the consonants, so far as alphabetical order is concerned, I have treated *v* and *w* as one letter. They are so often interchanged, that it would not be advisable to separate them. The following is the order of the consonants: *b*, *c*, *d*, *ḍ*, *ḍz*, *f*, *g*, *γ*, *h*, *j*, *k*, *χ*, *l*, *m*, *n*, *p*, *q*, *r*, *s*, *š* (including *ś* and *ṣ*), *t* (including *ṭ*), *ṭs*, *v* (*w*), *y*, *z*, *ž*.

Whenever a word occurs in the Iškāshmī story, the number of the paragraph is noted in the vocabulary.

The stress-accent, when known, is indicated by ' , as in *dγad*.

*a*, prefix indicating motion into, as in *a-tōγd* (Zb. *a-tayd*), he went in, he entered, 34, 38 (cf. Yd. *ā*, in *ā-vrah*, to bring).

-a (Zb.), verbal suffix of the 3rd person singular. Not noted in Iš. (W. -ei; Š. -i, -ē; not in S.). In Zb. it often has the force of the verb substantive, as in *yā vīn-a kata*, his beard is large. It is also used to indicate the object, as in *dēdāk-am-a*, I have beaten him.

ai, interj., O, used contemptuously, 17, 18 (S. Š. *eh*).

-aj, 1 (Zb.), a suffix with the force of the verb substantive, as in *māl-ai*, it is (my) husband. Cf. -a.

-ai, 2 (Zb.), see -at.

āo (Zb.), see *wa*.

-e, 1 (Zb.), see -ān.

-e, 2 (Zb.), the Prs. *izāfat*, occasionally used in Zb.

-e, 3 (Zb.), suffix of indefinite article = Prs. -ē.

ē, interj., O, used respectfully, 23, 30, 31, 33, 35, 37 (Zb. *ēh*; S. Š. *eh*).

-ē (Zb.) see -at.

i, 1, or *wi*, possessive pronoun; i, his, 4, 18, 19, 20, 28, 38; her, 17, 27; its, 17, 27; *wi*, his, 13. The plural is *wēv*, their, 8 (Zb. *yā*, pl. *āwendā*; *tsī*, i.e. *tsa* + *i*, from this; S. Š. *wi*, pl. *wief*). Cf. *pi*.

i, 2, suffix indicating the accusative case (Zb. *i*).

ī (Zb.), conj., and.

-ī (Zb.), see -at.

ū (Zb.), see *wa*.

ādam, a man, 1, 37; ādam-ān, man-they, 2 (Zb. *ādam*). Ar. *udōrd*, W. *ḍagd*, a daughter, 16, 24, 25, 27, 28, 29 (W. *ḍajd*; Yd. *lurdoh*).

īdāwī (Zb.), it falleth; in *tsīzē-ke men bā īdāwī*, whatever (share) falls to me.

īdgai, cheese (of sheep-milk); (W. *lindic* and *panīr*, cheese).

īfc, W. *tsūtr*, a spindle.

afsūs (Zb.), interj., alas! Prs.

agar, if, 17, 25. Prs.

āyad, he came, 14, 27, 32, 36; *dyad*, he came, 12;

- āṛad-ān*, they came, 29, 36 (Zb. *is*, come thou (imp.)); *isum*, I come; *āṛad*, he came; *isāk*, he has come; Yd. *āgōyah*, to come).
- ujirj*, W. *čkör*, a partridge (W. *čkör*; S. *zareč*; Yd. *jānjoh*).  
*eh* (Zb.), see *ē*.
- ākāb*, W. *bispür*, an eagle (W. *bispür*; S. *tsüvd*).
- akik*, W. *tuχ-murγ*, an egg (W. *falenz*; S. *kakkā*; Yd. *orgūh*).
- iχā*, W. *χüi*, a sister (Zb. *iχā*; W. *χüi*; S. *yāχ*; Sg. *iχva*; Mj. *yaχva*; Yd. *yīχoh*).
- uduk*, W. *yumj*, flour (W. *yumj*; S. *yogž*; Š. *yavāj*; Yd. *yārah*).
- alaikum as-salām*, on you be the peace (answer to a greeting), 32, Ar.
- alaχ* (Zb.), a hill.
- uleχ* or *parak*, W. *pürs*, a rib (W. *pürs*; S. *pālā*; Mj. *alīχa*).
- ilmēk* (Zb.), the moon, see *mā*.
- ālāša*, W. *zanāχ*, the lower jaw (W. *zanāχ*; S. *zangān*; Š. *zīngū*; Sg. *alašah*; Mj. *alaχšah*; Yd. *zanāχ*).
- āluzd*, W. *warok*, Yz. *afau*, to-morrow (W. *warok*; S. *piğāh*; Š. *vēgā*; Yd. *yūjē*). Cf. *pāruzd*.
- am* (Zb.), this (sg. obl. *ama*). Cf. *man*, *mīv*, and *nakwa*.  
*-am* (Zb.), see *-im*.
- im* (35), *-īm* (15), or *-um* (15), verbal suffix of the 1st person singular (Zb. *am*, *em*, *im*; W. S. Š. *-am*; Yd. *em*, *um*). In Zb. also used for sg. dat., as in *apnit-a wod-am*, he was lost for me.
- ambi*, a cave, 13, 18, 19, 33 (bis); *ambi-bā*, to the cave, 34 (W. *bāi*; S. *büi*, *garma*).
- ambol*, W. *šui*, a place covered with stones, like a moraine (W. *γor*; S. *qurum*).
- an*, W. *yan*, other (W. S. *yan*; Yd. *dār*).
- ān*, verbal suffix of the 3rd person plural, 2 (bis), 3, 7, 8, 29, 36 (bis), 38 (*yān* after *i*). In 2 the suffix is pleonastically repeated (*ādam-ān*, *safan-ān*). (Zb. *-en*, *-e*; W. *-ay*; Š. *-en*; Yd. *-et*, *-it*.)



*andervun*, W. *tsarz*, an awl (W. *tsārz*; S. *tsārz*).

*inga*, then, 10.

*ingituk*, W. *digōr*, a finger-nail (W. *dgör*; S. *našaur*; Sg. *narḫak*).

*apēd* or *apnit* (Zb.), lost (S. *beid-ao*, *bis-am*, *beid-am*, *beḏj*, to be lost).

*apuxt-ān*, they listened, 36.

*īqa* (Zb.), so many.

*arēa*, W. *yarz*, the juniper (Shaw "cypress"); (W. *yārz*; S. *imbārs*).

*urk*, W. *šapt*, a wolf, 14, 17, 36, 37, 38 (W. *šapt*; S. *χιθr*; Yd. *wury*).

*armān* (Zb.), longing, desire, Prs.

*ōrmōzd* (Zb.), the sun, see *rēmuz*.

*urnaduk*, W. *vūr*, rain (W. *wūr*; S. *warēij*; Š. *harān*; Sg. *nok*; Mj. *neōdu*; Yd. *novoh*).

*arvādak*, both, 11 (W. *hār kifc*; S. *virt*; Š. *wārθ*; Yd. *abeli*).

*urwēs* (14 (bis), 15, 16), or *ūrwēsak* (36), W. *naḫcīr*, a fox (W. *naḫcīr*; S. *rāpts*; Š. *rāpts*; Yd. *rūsoh*).

*urwus*, W. *yīrk*, barley, oats, corn (W. *yūrck*; S. *čūšk*; Š. *custj*, *jošac*; Sg. *vurvuθ*; Mj. *kāsak*; Yd. *yēršiyoh*).

*is* (Zb.), see *āyad*.

*usīd*, W. *sāt*, a baking-pan (W. *sāt*; S. *sād*; Prs. *saryao*).

*isāk* (Zb.), see *āyad*.

*āsmān*, W. *āspnān*; Yz. *asmān*, the sky (W. *āspnān*, *asmān*; S. *āsmān*; Š. *asmān*; Sg. *asma*; Yd. *asmānoh*).

*uspīr*, W. *spūndar*, a plough (W. *spūndr*; S. *spur*; Yd. *sporoh*).

*usur*, W. *parg*, ashes, cinders (W. *pārg*; S. *θier*).

*as-salām aloḫkum*, the peace be on you (a greeting), 32.

*ussum*, I shall take away, 35; *wud*, he took away, 13 (bis); (W. *yōnd-ak*, *yōnd-am*, *yūtt-am*, *yūtk*; S. *yōd-ao*, *yūs-am*, *yūd-am*, *yūḏj*, to take away; Š. *yāssum*, I shall take away; *yād-ē*, he took away).

*āst*, he is, 16, 17, 18 (bis), 26, 33 (ter); (Zb. *āst*; S. *yost*; Š. *yast*; Yd. *ast-et*).

*asti-a* (Zb.), he may send (pres. subj.); *astō* or *astūd*, he sent (W. *stūy-an*, *stūy-am*, *stāt-am*, *stalk*).

*ūš*, W. *wuš*, grass (W. *wüş*; S. *wuχ*; Š. *wosχt*, *vāχš*; Sg. *ōš*; Yd. *uš*).

*āšik*, 1, W. *yašk*, a spring (of water); (W. *žkük*; S. *kaug*; Yd. *psidroh*).

*āšik*, 2, W. *yašk*, a tear (from the eye); W. *yašk*; S. *yuxk*).

*uškus*, W. *ušik*, a lock (W. *šik*; S. *acru*; Š. *sχidz*, a key).

*uštur* (Zb.), a camel, see *štur*.

*uštēvun*, W. *bān*, a pitchfork (W. *bun*; Š. *skāun*).

*at*, open; *at kul*, he opened, 37 (W. *höt*; S. *hāt*; Š. *het*; Yd. *kušādah*).

-*at*, verbal suffix of the 2nd person singular, 18 (*bā-fām-at*).

After a vowel, -*t* (*tu-t*), 14, 18, 30; with force of 2nd person singular of the present of the verb substantive (*tu-t*, thou-art), 30 (W. S. Š. -*at*; Yd. -*et*). In 18 it is pleonastically repeated. Zb. has -*ē*, -*ī*, or -*ai*, as in *ned-ē*, thou tookest; *dūd-ī*, thou gavest; *āst-ai*, thou art.

*āt*, W. *hāt*; Yz. *hōšt*, card., eight (Zb. *ōt*; W. *hāt*; S. *woχt*; Š. *wašt*; Sg. *hat*; Mj. *aškā*).

-*et* (Zb.), a suffix indicating the verb substantive, as in *aṇ tūz sās raqqāsi-et*, what is this singing and dancing? *frī-t*, (she) is beautiful.

*ōt* (Zb.), see *āt*.

*a-tōyd*, Zb. *atayd*, he entered, 34, 38; see *tōyd*. Cf. *a*.

*ātišuk*, W. *ātišuk*, lightening (for W. and S. Shaw gives the Ar. *bārχ* for *barq*; Yd. *arūnwol*).

*uvd*, W. *hūb*; Yz. *hōvd*, card., seven (Zb. *uvd*; W. *hūb*; S. *ūvd*; Š. *uvvd*; Sg. *hoft*; Mj. *oδ*).

*ivduk*, woollen thread (W. *žūtr*; S. *vūry*; Š. *vudraš*).

*avul*, he found, obtained, 34 (bis); *āvīrē*, (if) he finds, 17; *āvīraw*, find ye (impve.), 16 (Zb. *avērum-bi*, I shall

find; *awāl-am*, I found; S. *vig-ao*, *varē-am*, *vüg-am*, *vügj*, to find; Š. *varē-am*, I find).

*āwend*, *āwenda* (Zb.), see *wa*.

*āwāz* (Zb.), a sound, noise. Prs.

*avzūk*, W. *pazūw*, the heart (Zb. *āuzak* or *āuzen*;

W. *püzür*; S. *zârd*; Š. *zraδ*; Sg. *uzdai*; Mj. *zil*;

Yd. *zil*).

*az*, I, 6, 10, 25, 30, 35; *az-im*, I-I, 35; *az-īm*, I-I, 15;

*mum*, me; *mun*, my (Zb. *az*, I; *mak*, me, for me;

*men*, my, me; *mōχ*, we; *mōç*, of us, us; W. *wuz*, I;

sg. obl. *ma*, *maš*; pl. *sak*, *sakišt*; obl. *sač*; S. *wāz*;

sg. obl. *mu*; pl. *maš*; obl. *maš*, *mašev*; Š. *wuz*;

sg. obl. *muč* pl. *māš*; obl. *māš*; Yn. *man*; sg. obl.

*man*; pl. *māχ*; obl. *māχ*; Yd. *zoh*; sg. obl. *man*;

pl. *māχ*; obl. *māχ*). Cf. *mum*, *mun*.

*āuzak*, *āuzen* (Zb.), see *avzūk*.

*uznūl*, W. *staχ*, a daughter-in-law (W. *staχ*; S. *zanāl*).

*azār* (Zb.), card., a thousand. Prs. *hazār*.

*ižum*, bring thou (impve.), 26; *ižum*, bring thou (impve.),

33; *ižmuw*, bring ye (impve.), 16, 28 (Zb. *ižemav*,

bring ye (impve.); W. *wüzüm-an*, *wüzür-am*,

*wazāmd-am*, *wüzümetk*, to bring).

-*bā* or (16) *bā*, postposition of the dative, to, 5 (bis), 6, 9,

10, 16, 22 (bis), 24, 26, 28, 29, 30, 33, 34, 35; for,

33 (bis) 34 (Zb. *bā*; W. -*ar*; S. -*ar*, -*ir*; Š. -*ar*, -*er*,

*erd*; Yd. -*en*).

*bi* (Zb.), particle used with the present to indicate the future. Its use is optional. Prs.

*bībī*, W. *mūm*, a grandmother (W. *mum*; S. *mām*).

*bōbō*, W. *pūp*, a grandfather (W. *pūp*; S. *bāb*; Sg. *bāvā*;

Yd. *pap*).

*buc*, W. *yukš*, an ibex (W. *yukš*; S. *yaχ*).

*bād*, after; *band rōz bād*, after some days, 32. Ar.

*badmastī* (Zb.), debauchery. Prs.

*bē-fām*, adj., foolish, ignorant; *bē-fām-at*, foolish-thou, 18  
(Prs. *bē-fahm*). Cf. *nāfam*.

*bah* (Zb.), a kiss; *bah kal*, he kissed.

*buk*, W. *buk*, a hillock (W. *boq*; S. *bēaq*).

*baxš* (Zb.), the portion of food or provision allotted (to an animal). Prs.

*balē* (Zb.), yes.

*bun*, bottom; *pī-bun*, below it, 18 (S. *bun*; below, *pa-bun*; Š. *bon*).

*bār* (Zb.), an embrace. Prs.

*bārg*, W. *palc*, the leaf of a tree (W. *palc*; S. *pork*; Š. *pārg*; Yd. *panuk*). Prs.

*bruḡ*, W. *furz*, the birch-tree (W. *fyrz*; S. *kaying*; Š. *brāj*).

*brēšum*, silk (W. *varšüm*; S. *varexūm*). Prs.

*batuk*, W. *urt*, a beetle (W. *singurt*; S. *jisk*).

*baital* (Zb.), a mare.

*bāzu*, 1, W. *barut*, the elbow (W. *böret*; S. *yorn*; Yd. *reze*).

*bāzu*, 2, W. *arāt*, a cubit (Š. *cuv-gaz*).

*bāzargān* (Zb.), a merchant. Prs. *bāzārgān*.

*ci* (Zb.) in *ci-pušt*, behind, after. Cf. *cpōšt*.

*cīci*, W. *bap*, the bosom (W. *bap*; S. *tej*; Š. *baš*; Sg. *ciji*).

*cudan*, W. *dēg*, a cooking-pot, cauldron (W. *dig*; S. *dej*).

*cil* or *lāta*, a woman's turban (W. *cil*; S. *tsaul*, coarse cotton cloth. Cf. *latā*).

*ciliak* (Zb.), a finger-ring.

*cand*, some, several, 8, 14. Cf. *tsand*. Prs.

*cangāl*, W. *cungāl*, a claw, a talon (W. *cang*; S. *cangāl*). Prs.

*cenār*, a plane-tree, 18 (ter, *cenār*; S. *cenār*, *cenār*), 20 (ter, *cenār*, *cenār*, *cenār*).

*cōpān* (Zb.), a shepherd. Prs.

*cpōšt*, W. *tor*, the back of the head (W. *tor*; S. *tur*); with *cpōšt*, cf. *ci-pušt*, s.v. *ci*, above.

*cāra*, W. *cāt*, a herd of cattle, horned cattle (W. *cāt*; S. *cāt*; Š. *stōr*, *pāda*).

*curgī*, horse-clothing (W. *prigīn*; S. *parwein*).

*cīrāy*, a candle, a light, 37 (bis) (W. *šam*; \*S. *šām*; Š. *tsirāv*).

*cirk*, W. *rēm*, dirt (W. *rim*; S. *xeið*).

*cārmaz*, W. *tōr*, a walnut (W. *tor*; S. *γūz*; Yd. *oyūzoh*).

*carānā* (Zb.), *bi-carānā*, he is grazing (cattle); *carāndani*, for grazing (infin. of purpose). Borrowed from India.

*cārpā* (Zb.), a quadruped; pl. *cārpā-hai*, cattle. Prs.

*cuṭ* (Zb.), small, young; a child (Indian). Cf. the next.

*cūtōkok*, W. *čaklāi*, little, small (Zb. *cuṭ*; W. *čaklāi*; S. *čūl*; Š. *čūlikik*, *γada*; Yd. *rīzah*).

*cīz*, what? subst. 32; adj., 16 (Zb. *tsīz*, *tsa-na*; W. *tsīz*; S. *tsēiz*; Š. *kā*, *ciz*, *tsiz*; Yd. *koyi*, *tsi*, *ces*).

*da* (Zb.), see *dak*.

*dai*, give thou (imp.), 5, 9; *dūd*, he gave, 30; *dayum*, I shall give, 6, 10, 25, 29 (Zb. *dai*, give thou; *dūd*, he gave; *dūdāk*, he has given; W. *raḍā-n*, *rānd-am*, *rātt-am* or *ḍett-am*, *rātk*, to give; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍādj*, to give; Š. *ḍēd-ao*, *ḍi-am*, *ḍād-am*, *ḍādj*, to give; Yd. *liah*, to give). Cf. *dū*.

*dau* or (2) *dō*, W. *būi*, Yz. *ḍau*, card, two (Zb. *dō*, *dōv*; W. *būi*, *bū*; S. *ḍāu*, *ḍā*; Š. *ḍo*; S. *dū*; Mj. *do*; Yn. *du*; Yd. *loh*).

*dū*, he may put, 18; *dēd*, he put, 20 (Zb. *deh*, strike thou, put thou (imp.); *dēv*, put ye (or (?) give ye); *dēd*, he struck; *dēdāk*, he has struck; W. *ding* or *dīn*, *dī-am*, *dixt-am*, *dītk*, to strike, to put; S. *ḍād-ao*, *ḍā-m*, *ḍād-am*, *ḍādj*, to strike, to put; Š. *ḍēd-ao*, *ḍād-am*, *ḍād-am*, *ḍādj*, to strike, to put; Yd. *ḡiah*, to beat). Cf. *dai*.

*dēd*, *dēdāk* (Zb.), see *dū*.

*dūd*, see *dai*.

*daf*, W. *dōriā*, a cymbal, or similar musical instrument (W. *dōriā*; S. *naγmā*).

*digdān*, W. *duldung*, a hearth, fireplace, chimney (W. *dildong*; S. *katsūr*).

*dah*, W. *das*, Yz. *δus*, card, ten, 22 (Zb. *dōs*; W. *das*; S. *ḍēs*; Ś. *ḍīs*; Sg. *dās*; Mj. *dah*).

*deh* (Zb.), see *dā*.

*dehqān* (Zb.), a cultivator. Ar. Prs.

*dak* or *da* (Zb.), postposition, on, in; *mā-dak*, here; *wō-da* or *tā-da*, there. Cf. Iś. *wadak*, there.

*dōkāndūr* (Zb.), a shopkeeper. Prs.

*dākoṣa*, W. *tukum*, a stirrup (W. *rekāb*; S. *paḍ-būn*).

*dālāsā* (Zb.), consolation. Prs.

*darulat* (Zb.), wealth. Ar.

*daruladūr* (Zb.), wealthy. Ar. Prs.

*dam* (Zb.), the back (of an animal).

*dumb*, a tail; sg. acc. *dūmb-i*, 13 (W. *dūmbā*; S. *dūmbā*; Yd. *lūm*).

*dō-mas* (Zb.), adv., again.

*danā*, W. *jaoji*, a horse's bit (W. *jaoji*; S. *jaojao*).

*dānd*, W. *dūnduk*, a tooth (Zb. *dāndak*; W. *dūnduk*; S. *ḍāndān*; Ś. *ḍēndān*; Yd. *luḍ*).

*degaṭ* (Zb.), worry. Ar.

*dar*, prep., in, 16. Prs.

*dēr*, W. *dūr*, the belly, stomach, 48 (pl.), 38 (Zb. *dēr*; W. *wānj*, *dur*; S. *kec*; Ś. *kic*; Yd. *ūḡut*).

*dīr*, 1, that (S., Ś. *dī*, this (obl. sg.)).

*dīr*, 2, W. *ḍōr*, a ravine, a gorge (W. *ḍōr*; S. *ḍēr*). Cf. *ḡaraw*.

*dīr-ḡuk*, W. *ḍīr*, far, distant (Zb. *dīr*; W. *ḍīr*; S. *ḍār*; Yd. *lūroh*).

*durk*, W. *ḡung*, wood, a stick (W. *ḡung*; S. *ḡūng*; Mj. *iskavat*; Yd. *skut*).

*daraxt* (Zb.), a tree. Prs.

*darūn*, postposition, within, into, 20; among, 17 (*dārūn*), 26 (*darān*); *po* . . . *darūn*, in, within, 33 (S. *darūn*).

*dur*, pearls, 33 (bij). Ar.

*dōs* (Zb.), card, ten, see *dah*.

*dust*, or (18, 20) *dūst*, W. *dāst*, the hand (Zb. *dāst*; W. *dast*; S. *δūst*; Š. *ōst*; Sg. *dāst*; Mj. *lāst*; Yd. *last*).  
*dīt*, W. *ēit*, Yz. *δād*, smoke (W. *ēit*; S. *δūd*; Yd. *lūv*).  
 Cf. *šu-dīt*.

*dets*, W. *δātsk*, a mussuk, a goatskin used for swimming.  
 (W. *δotsk*; S. *ambān*; Prs. *sanac*). Cf. *kulvar*.

*dēv* (Zb.), see *dū*.

*dōv* (Zb.), see *dau*.

*dāyum*, see *dai*.

*dužd*, W. *γūd* (? *γād*), a thief (W. *γūd*; S. *žieδ*). Prs. *duzd*.

*dzā*, a place, 33; *dzā-ān*, place-they; *pādšā dzā-ān ūyad*, they came to the place of the king, they came near the king, 29; *kum dzā*, in what place? where? 14; *sar dzā*, in front of, 18 (Zb. *jā*).

*dzubār*, W. *wād*, a canal, watercourse (W. S. *wād*; W. *carm*; Sq. *ūstang*; Sg. *chodar*; Prs. *jāb*).

*dzigdak*, W. *kōšt*, all (Zb. *juk*; W. *kōxt*; S. *fūk*; Š. *fuk*; Yd. *amba*).

*dzistuk*, W. *rang*, fast (of a horse) (W. *rānjik*; S. *rinč*).

*fai*, W. *bōš*, remaining over and above (Zb. *fai*, much, very; W. *bōš*; S. *baχ*).

*fēi*, W. *pēi*, a shovel (W. *pēi*, *bīl*; S. *fēi*, *bēil*).

*fak*, 1, self (W. *χāt*, gen. *χū*; S. *χū*; Š. *χu*, *χubaθ*; Yd. *koyah*). Cf. *χē*, *χadak*.

*fak*, 2, you, your honour; *tsa fak tilāpum*, I ask from your honour, 23; similarly *tsa fak*, 33 (? cf. S. *fūk*; Š. *fuk*, all). Cf. the preceding.

*falaχmán*, a sling (W. *škupn*; S. *viždoc*).

*fila*, W. *pēχ*, thick milk, given shortly after calving, beestings milk (W. *pēχ*; S. *rāθc*).

*flā'vuk*, W. *cāšt*, the midday meal, breakfast (W. *cāšt*; S. *tsuχt*).

*frē*, W. *vāf*, good, 1, 5, 7, 9, 11, 23, 24, 26, 30, 31, 32;

*frī-bā*, to the good man, 30 (Zb. *ferī*; W. *bāf*; S. *cārj*; Ś. *bāśānd*; Yd. *yaše*).

*farbī*, W. *pūs*, a sheep, full-grown and fat (W. *pus*; S. *piēs*).

*frin*, he remained, 11 (W. *warec-ŋ* or *wara-in*, *waric-am*, *waregn-ām*, *wareχg*; S. *rēid-ao*, *ris-am*, *reid-am*, *reidj*, to remain; Ś. *rēid*, he remained; Yd. *ūzaiyah*, to remain).

*frān*, W. *rūn*, a shelf, plank, wooden board (W. *rūn*; S. *rūn*).

*friendul*, W. *wareχk*, tired, weary (W. *wareχk*; S. *warezdj*).  
*fersun* (Zb.), night, night-time.

*frut*, he asked, 14, 22 (Zb. *ferāt*, he asked; W. *pōrs-an*, *pōrs-am*, *pōrst-am*, *pōrsetk*; S. *pōrst-ao*, *pōrs-am*, *pōrst-am*, *pōrstj*; Ś. *pexst-ao*; Yd. *pīstah*, to ask).

*futs*, W. *yaš*, the mouth (Zb. *fōts*; W. *yaš*; S. *γov*; Ś. *γaiv*; Sg. *fotsah*; Mj. *yūrab*; Yd. *pūχor*).

*gāxa* (Zb.), thou makest, preparest; *gāxt*, he prepared (W. *goχ-an*, *goχ-am*, *gōxt-am*, *χetk*, to make).

*gal* (Zb.), postposition, near, with, together with.

*gālā*, W. *χoc*, Sg. *χēsta*, bread; *gāla*, 5, 9 (Zb. *gāla*, bread, food; W. *χōc*; S. *χpik*; Ś. *garḍā*; Sg. *χesta*; Mj. *nayan*; Yd. *nayan*).

*gōla*, W. *woltuk*, the liver (W. *jigār*; S. *θūd*; Yd. *žiger*).

*gul*, all, entire, the whole of, 19, 33 (bis); 2 corruption of Ar. *gul*.

*gūl*, assembled; *gūl kūl*, he made assembled, he called together, 21 (W. *γōrt*; S. *wōχtj*). Cf. the preceding.

*gulbāduk*, W. *mār*, Yz. *varm*, a cloud (W. *mār*; S. *varm*; Yd. *mār*).

*gulok*, W. *spray*, a flower, sprout (W. *spray*; S. *gūl*; Ś., Yd. *gul*).

*gan* (Zb.), a suffix of the plural.

*gunā*, a fault, 23.

*gap*, conversation; acc. sg. *gap-i*, 19 (Zb. *gap*, a word,



speech; W. *qsa*; S. *gap*; Yd. *gap dah*, to converse).  
Prs.

*gīre*, a knot (W. *žerūχ*; S. *žēre*). Prs.

*gārmī*, W. *tāw*, heat, warmth (W. *šūndr*, *toṽ*; S. *žūrm*,  
*tuv*; Yd. *pic*, hot). Prs.

*geryān* (Zb.), weeping, lamentation. Prs.

*gōš-vār*, an ear-ring (W. *gūšwār*, *gišniz*, *γiš-pōrg*; S.  
*gūcwūr*, *gaχnēz*, *γāul-safs*). Prs. Cf. *murdik*.

*gōvāz*, W. *šinap*, a quagmire, mud (W. *γōt*, *šināp*; Sg. *γāl*,  
*γāl-in*).

*gūyā-ke* (Zb.), conj., as if, as though. Prs.

*guzar*, W. *tūrt*, a ford (W. *tūrt*; S. *paug*). Prs.

*γū*, W. *γiū*, a cow (Zb. *γūi*; W. *cāt γū*; S. *cāt žau*;  
Š. *žāo*, *stōr*; Sg. *γao*; Mj. *γaoda*; Yd. *γowoh*).

*γōb-naduk*, W. *γōb*, green slime on standing water (W. *γōb*;  
S. *lōš*).

*γēd* (Zb.), he said, see *γēzd*.

*γūdāra*, W. *lūt*, a water-vessel (W. *lūt*; S. *liet*).

*γudārga*, W. *karau*, dung (W. *sigin*; S. *γarš*, *sūrūn*).

*γufca*, W. *šōpk*, a stick, a rod (W. *šōpk*; S. *χēiṭ*; Š. *māθ*).

*γāl* (Zb.), see *γōl*.

*γāl*, W. *alk*, the throat (W. *alqām*; S. *alqūm*; Sg. *γār*;  
Yd. *γār-doyoh*).

*γol*, W. *γaray*, the collar of a garment (W. *γaray*; S. *žerej*).

*γōl*, W. *γiš*, the ear (Zb. *γāl*; W. *γiš*; S. *γāul*; Š. *γox*;  
Sg. *γovar*; Yd. *γū*).

*γūlak*, W. *sambānak*, a bow (to shoot with). (W. *kamānak*;  
S. *šan*).

*γulām* (Zb.), a slave. Ar.

*γundum*, W. *γudīm*, wheat (W. *γidīm*; S. *žāndām*;  
Š. *žindam*; Sg., Mj. *γandam*; Yd. *γadam*).

*γēnuk*, W. *rip*, hair on the body (Zb. *seyund*, hair; W. *rip*;  
S. *reb*).

*γār*, a cave; *γār-bā*, to the cave, 34. See *ambi*.

*γurik*, W. *ujirk*, lucerne (W. *wujerk*; S. *bedā*).

*γēšt* (Zb.), he returned, he came back (Yd. *γostcah*, to return).

*γūz* (Zb.), run thou (imp.); *γūzd*, he ran (W. *gōfs-an*, to run; Š. *žēzd*, he ran; Yd. *γazdah*, to run).

*γuzab*, anger, 16. Ar.

*γažd*, W. *rap<sup>w</sup>k*, refuse (subst.). (W. *rephk*; S. *axlat*).

*γēžd*, he said, 5, 6, 9, 10, 16 (ter), 18, 23 (bis), 24, 25, 26, 28, 29, 30, 31, 32, 33 (bis), 35, 37 (Zb. *γēžum*, I say;

*γēd*, he said; W. *χan-āk*, *χān-am*, *χātt-am*, *χanetk*; S. *levd-ao*, *lev-am*, *levd-am*, *levdj*; Š. *levd-ao*, *lōv-am*, *lōvd-am*, *lovdj*).

*γēžāk* (Zb.), singing, to sing; ? lit. "to say".

*hē*, any; *hē cīz nus*, nothing, 34 (Zb., W., S. *hec*; Prs. *hēc*).

*hec* (Zb.), see *hē*.

*hukm*, a command, order, 24. Ar.

*halka*, a fowler's net (W. *tor*; S. *tur*).

*ham-digar*, each other; sg. acc. *ham-digar-i*; each other-they, *ham-digari-yān*, 38; see *ān*. Prs.

*hamrah* (Zb.), a friend. Prs.

*hūš* (Zb.), sense, consciousness. Prs.

*jā* (Zb.), a place, used as postposition, near, near to; see *dā*.

*jēbak*, W. *jēbak*, a pocket (W. *yijib*; S. *yenjiēk*).

*juk* (Zb.), all, entire, the whole. Cf. *dzigdak*.

*jam* (Zb.), collected. Ar. *jam*.

*just* (Zb.), he fled, he ran away (? cf. Prs. *jastan*, to leap).

*ka* (Zb.), postposition, in, on, to, by means of.

*kāi* (Zb.), inter. pron., who? Cf. *kudum*.

*ke*, 1 (Zb.), rel. pron., who? Cf. *tsē*. Prs.

*ke*, 2 (Zb.), conj., that. Prs.

*kēu*, in *kēu kul-ān*, they made trouble, i.e. invited (so and so) to enter, 38. See Shaw, Sariḳolī, p. 181, note.

*kabūt*, W. *sāvz*, blue, 17, 26 (W. *savz*; S. *χoin*, *sāvz*; Yd. *ākšīn*).

*kūc* (Zb.), a wife. Cf *žānj*.

*kud*, W. *šac*, a dog, 12, 13 (Zb. *ked*; W. *šac*; S., Š. *kūd*; Sg. *kōd*; Mj. *γālb*; Yd. *galv*).

*kudām* (Zb.), any.

*kudum*, who? (Zb. *kāi*; W. *kūi*; S. *coi*; Š. *cāi, ci*; Mj. *kad*; Yd. *kym*, who? W. *kum-jāi*, where? S. *cum*, when?). Cf. *kum*.

*kaf*, W. *pūn*, the hollow of the hand (W. *pun*). Cf. *pu-kaf*, s.v. *pu*.

*kif*, pierce thou (imp.), 10; *kift*, he pierced, 7 (S. *cafund-ao*, *cafan-am*, *cafund-am*, *cafundj*, to pierce, to split; Š. *šicēf*, pierce thou).

*kāfc*, W. *kape*, aspoon (W. *kape*, *kifeilaz*; S. *cib. kamic*).

*kōfān*, W. *kōp*, a camel's hump (W. *kap*; S. *kiep*).

*kāk*, W. *wesk*, dry (W. *wesk*; S. *ziāxtj*; Š. *kāk*; Yd. *ušk*).

*kal*, W. *kal*, hornless (W., S. *kāl*).

*kel*, 1, W. *kōž*, a knife (W. *kōž*; S. *cōg*; Š. *ced*; Sg. *kirh*; Yd. *keroh*).

*kel*, 2 (Zb.), consumption; *kel kal*, he consumed.

*kul*, he made, 37, 38 (bis); *kāl*, he did, he made, 13, 21;

*kāl-ut*, thou madest, 25; *kūl-ān*, they made, 38;

*kunum*, I will make, 24, 25; *kūn*, make thou, 6

(Zb. *kanāk*, to do, to make; *kuñam* or *kenam*,

I make; *kun*, make thou (impv.); *kal*, he made, he

did; W. *χāk* or *goχ-an*, *goχ-am*, *goχt-am*, *χetk*;

S. *ceig-ao*, *kan-am*, *caug-am*, *caugj*; Š. *cīd-ao*,

*kin-am*, *cūd-am*, *cūgj*; Yd. *kerah*, to do, to make).

*kūl*, 1, see *kul*.

*kāl*, 2, a pool, 18 (ter), 20 (S. *karul*). Turkī.

*kūlā*, W. *skīd*, a tall sheepskin cap (W. *skīd*; S. *χāud*, a skull-cap).

*kullax*, W. *tung*, hard (W. *tung*; S. *teng*; Yd. *sakt*).

*kalapo*, W. *past*, low (W. *past*; S. *karsi*; Yd. *pöst*).

*kulvar*, W. *pitvar*, a small mussuk or goatskin, see *dets* (W. *pitvar*; S. *jagbist*).

*kum*, what? (adj.); *kum dzā*, where?, 14, see *kudum*.

*kimd* (Zb.), he wished.

*kāmul*, W. *dām*, the back (of man or animal). (Zb. *dām*;  
W. *part*, *dām*; S. *comj*, *dom*; Š. *dām*; Sg. *kamāk*;  
Yd. *piščoh*).

*kāni*, W. *kinei*, bleached coarse cotton cloth (W. *kinei*;  
S. *lāl*).

*kūn*, *kanāk*, *kunum*, etc., see *kul*.

*kancanī* (Zb.), a harlot.

*kā'ndak*, W. *zaχ*, a thorn (W. *zaχ*; S. *šud*).

*kandār*, in *kundār kul*, he made (into) pieces, he tore to  
pieces, 28 (S. *kōnd*; Š. *qand*, a piece).

*kapāl*, W. *kapāl*, the skull.

*kūr*, blind, a blind man, 6, 11 (plur.), 16, 18, 19 (W. *kur*;  
S. *kaur*; Yd. *yāde*). According to Shaw this is  
Turki.

*krīc*, W. *ktīc*, a hut on the Yailak, or summer grazing-  
ground (W. *ktīc*; S. *gurma*).

*kurcīn*, W. *kōrk*, a fowl (Zb. *kercūn*, a cock; W. *kōrk*;  
S. *tūχī*; Yd. *keryoh*).

*kurnī*, W. *šūd*, a raven (W. *šūd*; S. *χērīn*).

*kurust*, or (17) *korost*, W. *pist*, a skin (W. *pist*; S. *past*;  
Yd. *karass*). Cf. *rušt*.

*kāsa*, W. *kubūn*, a wooden dish (W. *kubūn*; S. *tohc*).

*kā'suk*, W. *dūr*, the funnel-shaped feeder of a mill (W. *dūr*;  
S. *skaun*).

*kaš*, W. *pāz*, an armful (W. *pāz*; S. *mayaulj*).

*kauš* (Zb.), a shoe. Prs. *kafš*.

*kaštgāh* (Zb.), a field. Prs. *kāštgāh*.

*kaš-viš*, W. *kalbun*, the armpit (W. *kal*; S. *bijel*).

*kšīn*, W. *sukšīn*, the posteriors, podex (W. *tamšīn*).

*kata* (Zb.), see *katta*.

*ket* (Zb.), cut (the participle).

*kut*, he flayed, he slaughtered, 27 (S. *koxt-ao*, *key-am*,  
*koxt-am*, *koxtj*, to flay, slaughter; Š. *kūšt-ē*, he  
slaughtered; Yd. *kuš*-, slaughter).

*kutāl*, the act of leading; *kutāl-kul*, he led, 13 (S. *kutāl*

*ceig-ao*, to lead; Š. *kutāl-i cūd*, he led; Yn. *kutāli-š*, his leading).

*katta*, W. *lup*, great, big. *katta* is Turki (Zb. *kata*).

*kovd*, W. *šūšk*, a kind of rough boot made of untanned leather (W. *šūšk*; S. *peχ*).

*kurwid*, W. *kibit*, a pigeon, a dove (W. *kibit*; S. *cabānd*; Š. *capūd*; Yd. *kovū*).

*kévžuk*, W. *karjōps*, a magpie (W. *karjōpc*; S. *kargopc*; Š. *kšebts*).

*kāyir*, W. *spardanj*, a flea (W. *spardenj*; S. *bürgāh*).

*kaž*, W. *kard*, crooked (W. *kard*; S. *cevd*; Yd. *čop*; Prs. *kaj*).

*kužuk*, W. *drukš*, a bull (Zb. *kežūk*; W. *drukš*; S. *χij*; Š. *šij*; Yd. *kyāχ*).

*χā* (Zb.), see *χān*.

*χē*, own; (my) own, 29; (thine) own, 6; (his) own, 7, 16 (plur.) (bis), 18 (bis), 20 (bis), 21 (plur.), 30, 34; *ts-χē*, from thine own, 10 (Zb. *χē*; W. S. *χū*; Š. *χu*). Cf. *fak*, 1; *χadak*.

*χōb*, interj., well! good! all right, 23, 33. Prs.

*χub* (Zb.), adv., well, thoroughly.

*χabar*, news, 16, 28. Ar.

*χudā*, God, 35 (Zb. *χudāi*). Prs.

*χadak*, (I my) self, 35 (S. *χū-baθ*; Š. *χu-baθ*). Cf. *fak*, 1; *χē*.

*χudāri*, W. *χudārg*, a watermill (W. *χadōrg*; S. *χadōrj*; Yd. *χit'woh*).

*χafa* (Zb.), angry. Prs.

*χafuk*, W. *χuf*, foam (W. *χuf*; S. *χef*).

*χofuk*, W. *kaχ*, a cough (W. *koχ*; S. *keχ*; Yd. *kofah*).

*χūg*, W. *χūg*, a wild pig (Zb. *χūg*; W. *χūg*; S. *χaug*). Prs.

*χol*, W. *šāl*, Yz. *šā*, card, six (Zb. *χāl*; W. *šād*; S. *χēl*; Š. *χāusχ*; Sg. *χōār*; Mj. *aχšī*; Yd. *ūksōh*).

*χuluk*, W. *bac*, a paternal uncle (W. *bac*; S. *dūd*; Yd. *bai*).

*χum*, W. *žarž*, milk (W. *žarž*; S. *χevd*; Š. *sχuvd*;

Sg. *χatab*; Mj. *χšir*; Yd. *kšira*).

χ<sup>ān</sup>, W. χ<sup>ūn</sup>, a house; χ<sup>ān</sup>-um, house-I, 15 (Zb. χ<sup>ān</sup> or χ<sup>ā</sup>; W. χ<sup>ūn</sup>; S. cēd; Ś. cīd; Sg. χ<sup>ān</sup>; Mj. kēi; Yd. kyē). χ<sup>ānavār</sup> (Zb.), a house.

χ<sup>atr</sup>, W. χ<sup>ai</sup>, perspiration, sweat (W. χ<sup>il</sup>, arāq; S. χ<sup>aid</sup>).

χ<sup>ir</sup>, W. χ<sup>uryān</sup>, a nephew (W. χ<sup>idian</sup>):

χ<sup>ur</sup>, W. χ<sup>ūr</sup>, an ass, a donkey (Zb. χ<sup>ūr</sup>; W. χ<sup>ur</sup>; S. šēr; Ś. markab; Sg. χ<sup>ār</sup>; Mj. karu; Yd. χ<sup>oroh</sup>).

χ<sup>arc</sup> (Zb.), expenditure. Ar. χ<sup>arj</sup>.

χ<sup>orājik</sup>, W. χ<sup>arādz</sup>, a spark (W. gārd; S. χ<sup>ārm</sup>).

χ<sup>urjīn</sup>, a sack, a saddle-bag, 33 (bis). (S. χ<sup>urjin</sup>, a saddle-bag; Ś. χ<sup>irjīn</sup>; Yn. χ<sup>urjīn</sup>). Prs.

χ<sup>aruk</sup>, food, the act of eating; χ<sup>aruk-bā</sup>, for food, 34.

χ<sup>arum</sup>, I will eat, 35 (Zb. χ<sup>ar-am</sup>, I eat; χ<sup>ar</sup>, eat thou (impv.); S. χ<sup>eig-ao</sup>, χ<sup>or-am</sup>, χ<sup>üg-am</sup>, χ<sup>ügj</sup>; Ś. χ<sup>ed-ao</sup>, . . . , χ<sup>ūd-am</sup>, . . . ; Sg. χ<sup>var</sup>; Yn. χ<sup>var</sup>- (past, χ<sup>ört</sup>); Yd. χ<sup>urah</sup>, to eat).

χ<sup>urs</sup>, W. nāyordum, a bear, 14 (bis), 16, 18, 36, 37 (bis), 38 (W. nāyordum; S. yūrχ; Ś. yurs; Yd. yers).

χ<sup>araw</sup> or dīr, W. jirāw or dōr, a ravine, a gorge with a stream (W. jirāv, dōr; S. darāh, dēr; Ś. šervidāj).

χ<sup>uš</sup>, W. χ<sup>ās</sup>, a mother-in-law (W. χ<sup>ās</sup>; S. χ<sup>eχ</sup>).

χ<sup>ēs</sup>, see miš-χ<sup>ēs</sup>.

χ<sup>uš-waxt</sup>, pleased, glad, 28, 29 (Zb. χ<sup>aswaχtī</sup> or χ<sup>ušwaχtī</sup>, merriment).

χ<sup>ut</sup>, he arose, 19, 21, 34 (cf. Kāśmīrī khot<sup>u</sup>, he arose; Zb. χ<sup>ezum</sup>, I arise; χ<sup>ez</sup>, stand up (impv.); χ<sup>et</sup>, he arose; W., S., and Ś. employ different roots).

χ<sup>atir</sup> (Zb.), postposition, for, for the sake of. Ar.

χ<sup>azīna-i-γaib</sup>, a hidden treasure, acc., -γaib-i, 33. Prs.

χ<sup>ez</sup>, χ<sup>ezum</sup> (Zb.), see χ<sup>ut</sup>.

χ<sup>izmat</sup> (Zb.), service. Ar. χ<sup>idmat</sup>.

χ<sup>āžok</sup>, W. χ<sup>užg</sup>, sweet (W. χ<sup>ūžg</sup>; S. χ<sup>ey</sup>; Ś. χ<sup>ais</sup>; Yd. kšunt).

leu, W. mūg, blunt, stupid (W. muq; S. mēuk; Yd. miryoh). Cf. lēv.

*labad*, W. *pš̄n*, a patch on a garment (W. *pš̄n*; S. *ps̄aun*).

*lajām*, W. *yīḡān*, a bridle (W. *yīḡān*; S. *viḡān*; Yd. *avlān*).

*lēkin* (Zb.), conj., but. Prs.

*lā'l*, rubies, 33 (bis). Prs. *la'l*.

*lip*, W. *t'gēi*, complete, entire (W. *drüst*; S. *pūtūn*).

*latā*, W. *cūl*, coarse cotton cloth (W. *cil*; S. *tsaul*).

*lāta* or *cil*, a woman's turban, see *cil*. Cf. *latā*.

*lav*, 1, W. *lafe*, a lip (W. *lafe*, *lav*; S. *pāuz*; Sg. *lāw*; Yd. *pāršik*). Cf. the next.

*lav*, 2, a piece (of bread), 5, 9 (S. *γov*; Š. *γēw*). Cf. the preceding.

*lēv*, mad, 35 (W. *lāw*; S. *ḡēw*). Cf. *leu*.

*lēw*, a night-mare, a night-spectre that eats people, 36, i.q. *vārd*, q.v. This word and the preceding have a common origin. Av. *daēva*-, a demon.

*lāyiq* (Zb.), worthy, fit. Ar.

*mā*, W. *māi* or *z̄mak*, Yz. *māst*, the moon (Zb. *ilmēk*; W. *jūmak*; S. *mās*; Š. *mēst*; Sg. *dulmīk*; Mj. *yōmṛa*; Yd. *moyoh*).

*mai*, W. *maḡūr*, Yz. *miḡmad*, noon, midday (W. *maḡūr*; S. *maḡor*; Yd. *mīšen*).

*mī* (Zb.), a day (Yz. *miḡ*). Cf. *rōz*.

*mābāin*, W. *malūng*, the midst, middle (Zb. *māben*, between, among; W. *malung*; S. *maḡān*; Š. *meḡēna*, middle; Yd. *do-malan*, between). Ar.

*mōc* (Zb.), see *az*.

*mēd*, W. *mād*, the waist, the middle of the body (Zb. *mēd*, the back; W. *maḡ*; S. *mēḡ*; Š. *miḡ*).

*mādak* (Zb.), adv., here, see *dak*. Cf. *wadak*.

*mudām* (Zb.), adv., always, at all times. Ar.

*mauḡ*, W. *mauḡ*, flame (W. *rāuḡ*; S. *sāuḡ*).

*mak* (Zb.), see *āz*.

*muk*, W. *mak*, the spinal cord (W. *māk*; S. *mōk*).

*mūkuduk*, W. *mukt*, a frog (W. *mukt*; S. *ḡarbēj*; Š. *šēr-bēc*).

*mōx* (Zb.), see *az*.

*māl*, 1 (Zb.), property.

*māl*, 2 (Zb.), a husband.

*māl*, cattle, 17, 26 (W. *māl*; S. *māl*; Š. *māl*).

*māla* (Zb.), a jingling repetition of *gāla*, bread, q.v.;  
*gāla-māla*, bread and the like, food generally.

*mā'la*, W. *namurzg*, a bush-harrow, a rake (W. *namurzg*;  
S. *namūzg*).

*mēl*, W. *mai*, a female sheep, a ewe (W. *māi*; S. *māil*,  
*māo*).

*mēl*, he died, 38; *mūluk*, 1, W. *murtai*, a corpse  
(Zb. *murum*, I shall die; *mul*, dead; W. *mara-in*,  
*mari-am*, *mōrtt-am*, *mōrtk*; S. *marg-ao*, *mīr-am*,  
*maug-am*, *maugj*; Š. *mīd-ao*, ? *mīr-am*, *mūd-am*,  
*mūrj*; Yd. *mūrah*, to die; Yn. *amīr*, he died.  
W. *marḍāh*; S. *murḍāh*; Š. *murḍā*; Yd. *jassat*,  
a corpse).

*mālāk* (Zb.), see *mūluk*.

*mulk* (Zb.), a country. Ar.

*mūluk*, 2, W. *ḍai*, a man, a strong lad (Zb. *mālāk*; W. *ḍai*;  
S. *curik*; Š. *corik*; Yd. *merer*).

*mum*, cf. *az* and *mun*; *mum-bā*, to me, 5, 9, 24, 26, 33  
(bis). (Zb. *māk*, *men*; W. *ma*; S. *mu*; Š. *mu*;  
Yn., Yd. *man*).

*man*, this (acc. sing.), 35 (Zb. *am*, this; sg. obl. *ama*;  
W. *yem*; S., Š. *mā*; Yn. *iš*; Yd. *-man*). Cf. *māv*  
and *nakwa*.

*mun*, my, 25 (Zb. *men*; W. *žu*; S., Š. *mū*; Yn., Yd. *man*).  
Cf. *az*, *mum*.

*mīnd*, W. *mūr*, an apple (W. *mūr*; S. *mān*; Š. *mān*;  
Mj. *amīngu*; Yd. *amūnoh*).

*munāsib* (Zb.), proper, fitting. Ar.

*murdik*, W. *pōry*, a small ring (W. *pōry*; S. *safs*; cf.  
*marjān*. Cf. Yd. *pergušcol*, a ring). Cf. *gōšvār*.

*muryuk*, W. *mīngas*, a sparrow (W. *wīngās*; S. *waḍic*).

*muryavī* (Zb.), a duck. Prs. *muryābī*.



*marjān*, W. *satk*, an ornament (on the person). (W. *sātk*;

S. *safs*. Cf. *murdik*).

*murum* (Zb.), see *mul*.

*nus*, clothes, 34 (W. *böt*; S., Š. *lél*).

*misuk*, W. *χaval*, a pillow (W. *χaval*; S. *balā*).

*miš-χēš*, W. *χēš*, a family (W. *χēš*; S. *χēχ*).

*mut*, W. *möst*, the fist; *mut*, W. *muc*, a double handful, the hollow of both hands (W. *möst*; S. *mut*, a fist; W. *mic*; S. *mut*, a handful; W. *mic*; S. *ingrōv*, a double handful).

*mutuk*, see *po-mutuk*.

*mīv*, of these, their, 23. Cf. *am*, *man*, and *nakwa* (W. *yem*; S. *mef*; Š. *pef*; Yd. *a-maf*).

*muzdur* (Zb.), a servant. Prs. *muzdūr*.

*na*, adv., not, 34 (Zb. *na*). Cf. *nus* and *nō*, *ne*.

-*na*, suffix indicating possession, as in *pādšā-na wak udōyā*, a daughter belonging to the king, i.e. one of the king's daughters, 16 (W., S. -*an*; Š. -*and*, -*ind*).

*nuo* (Zb.), see *nāw*.

*nō*, *ne* (Zb.), adv., no. Cf. *na*.

*nad*, he seized, grasped, 13, 20; *nasu*, he may grasp, he may seize, 18 (Zb. *nast*, take (impv.); *ned*, he took, he bought; *nadāk*, he has taken (as a wife), he has married; Yn. *nās-*; past stem, *nāt-*, to take).

*nīd*, sit thou down (impv.), 31; *nēdum*, I will sit down, 35; *nīlust*, 12, *nulust*, 31, he sat down; *nulustuk*, he has sat down, 37 (Zb. *nīd*, sit thou down (impv.); *nīdai*, he lives, dwells; *nalāst*, he sat down; *nalāstak*, he has sat down, he dwells; W. *nūd-n*, *nazd-am*, *nein-am*, *nieng*; S. *nālist-ao*, *nīθ-am*, *nālūst-am*, *nālūstj*; Š. . . ., *neθ-am*, *nūst* or *nāst-am*, *pūstj* or *nāstj*, to sit; Yn. *nīd*, sit thou; *nīdām*, I will sit; *anīd*, he sat; Yd. *niastak*, to sit).

*nīdukwek*, W. *dōyāv*, whey.

*nēdum*, see *nīd*.

- nāf*, W. *nāf*, the navel (W. *nof*; S. *vanuj*). Prs.  
*nāfam*, foolish, ignorant, 17. Cf. *bē-fām*.  
*nigah* (Zb.), keeping, guarding. Prs.  
*noḱ*, adj.; good, 5. Cf. *frī*.  
*narukar* (Zb.), a servant. Prs.  
*nakwa* (17, 19) or *nakavī*, this (cf. S. *nak-yam*, this very;  
*nak-dās*, thus; Š. *ikyam*, this very; *ikyawi*, that  
very). Cf. *man* and *mīv*.  
*nāl*, W. *mis*, a point, tip; W. *nüek*, a beak (W. *nīs*;  
S. *nāul*; Yd. *sār*, a point; W. *nüek*; S. *nüsk*, a beak).  
*nalust*, *nīlustuk*, see *nīd*.  
*nēm* (Zb.), a name (W. *nung*; S., Š. *nām*; Yd. *nām*).  
*nīm* (Zb.), half. Prs.  
*nāmulyok*, W. *nimak*, salt (W. *nimaf*; S. *namaḱ*;  
Sg. *namolya*; Mj. *namālya*).  
*nān*, W. *nān*, a mother (Zb., W. *nān*; S. *anā*; Š. *mād*,  
*nan*; Sg. *nan*; Yd. *nīnoh*).  
*nugra* (Zb.), silver. Ar.  
*nar* (Zb.), see *narḱ*.  
*nēr*, W. *ūdg*, Yz. *nēr*, to-day, 15, 22; *nēr-bā*, to to-day, 22  
(Zb. *nēr*; W. *wūdg*; S. *nūr*; Š. *nur*; Yn. *in-nūr*).  
*nark*, 1, W. *γōš*, male (Zb. *nar*; W. *γōš*; S. *niēr*; Š. *nēr*;  
Sg. *narāḱ*; Yd. *ner*).  
*nark*, 2, W. *γōš-kala*, a male sheep, a ram (W. *γōš māi*,  
*wār*; S. *nier māul*, *wiērn*; Š. *yirk*, *marij*; Yd.  
*plešyeh*).  
*nirχok*, W. *yāngl*, a finger (W. *yāngl*; S. *ingāxt*; Š. *angašt*;  
Sg. *ingit*; Mj. *ankardia*; Yd. *oguštcoh*).  
*nasu*, see *nad*.  
*nus*, not, in *hē cīz nus*, nothing, 34 (Zb. *pa*, *nas*, not).  
Cf. *na*.  
*nast*, 1 (Zb.), see *nad*.  
*nast*, 2 (Zb.), is not; *nast-am*, I am not. Prs.  
*nešt* (Zb.), he placed, he put.  
*nušt* he went out, he emerged, 19 (Zb. *našet*, he emerged;  
W. *niuz-an*, *niuz-am*, *niēst-am*, *niēšk*; S. *na tig-ao*,

*na ti-am, na tūg-am, na tūgj*; Š. *naštīd-ao, našti-am, naštīd-am* . . . ; Yd. *kšiyah*, to go out; Yn. *nīš*, past stem *nīšt-*, to go out).

*nēsa*, W. *rašpūk*, a weaver's shuttle (W. *rašpūk*; S. *mākt*).

*nīs*, W. *mis*, the nose (Zb. *nīs*; W. *mis*; S. *nāz*; Š. *nēz*;

Sg. *fusik*; Mj. *fosku*; Yd. *fiskoh*).

*naw*, W. *nāo*, Yz. *nū*, card, nine (Zb. *nao*; W. *nau*;

S. *nēuw*; Š. *nāo*; Sg., Mj. *nao*; Yn. *nau*; Yd. *no*).

*nā'wa*, W. *pūt-χārm*, a trough (W. *pūtχārm*; S. *χāχ*).

*nawuk*, W. *šoyd*, new (W. *šōyd*; S. *nūj*; Š. *nāu*; Yd. *nāe*).

*newar* (Zb.), draw (water from a well) (impve.)

*nāvus*, W. *nāpus*, a grandchild (m. or f.). (W. *napūs*;

S. *nabūs*; Š. *æebōs*).

*pa*, prep., in, 19; into, 18 (Zb., W., S. *pa*). Cf. *pī, po*.

*pī*, prep., in it (for \**pa-i*); in *pī-bun*, below it, 18 (cf. Š. *pīs*, on). Cf. *pa, po*.

*po*, prep., in, in *po* . . . *darān*; inside, 33. Cf. *pa, pī*.

*pōi*, W. *pai*, curds (W. *pāi*; S. *pōi*; Sg. *neūk*; Mj. *niyā*).

*pu*, W. *pūd*, a foot (Zb. *pūd*; W. *pūd*; S. *peδ*; Š. *pād*;

Yd. *pellōh*); *pu-kaf*, W. *kaf*, the sole of the foot

(W. *pāšt*; S. *naburg*; Sg. *pūdus*).

*pucun*, W. *wuc*, an arrow (S. *puδ*; Š. *surb, pās*; Yd. *lāspiχ*).

*paidā*, manifest, hence, ready for use, 34. Prs.

*pūd* (Zb.), see *pu*.

*pudf*, W. *gōšt*, meat, flesh (W. *gūšt*; S. *gūxt*; Š. *goft*;

Sg. *pūdaf*; Mj. *yoš*; Yd. *γus*).

*pedin*, light thou, set thou alight (impve.), 37 (Š. *pedēd-ao*, to light (impve.), *pedin*).

*pādšā* (15, 16 (bis), 21, 23 (bis), 24, 25, 27, 29, 30); *pā'dšā*

(17, 18, 21, 28, 31, 33), a king; *pā'dšā-bā* (28, 35), to

the king; *pā'dšā-na*, of, or belonging to, the king,

16). Prs.

*payāo* (Zb.), a well.

*pēyām* (Zb.), a message. Prs. *payām*.

*pok*, W. *pūk*, hump-backed (W. *dūw*; S. *ceng*).

- pakol*, a woman's mantilla (W. *cīl*; S. *ḡāḍbun*).
- pāling*, W. *pōduna*, a saddle (W. *pōḍn*; S. *biḍān*; S. *biḍān*; Yd. *palan*).
- pālas*, W. *palās*, a rug (W. *palās*; S. *palus*).
- pālu-var*, W. *dustuk*, a door plug (W. *gōrj*; S. *gury*, a door socket).
- pām*, W. *kšād*, broad, wide (W. *kšād*; S. *ḡūḍ*; Yd. *ākwah*).
- pām*, W. *ḡōr*, wool (W. *ḡōr*; S. *wān*; S. *wān*; Yd. *pam*).
- po-mutsuk*, to clothe (a person); *po-mutsuk-bā*, (he obtained clothes) for clothing (himself), 34 (Zb. *pumetsav*, clōth-ye (impv.); W. *pumetsiv-un*; S. *pamedzānd-ao*).
- panjāh* (Zb.), card, fifty. Prs.
- pānz*, W. *pānz*, Yz. *pinḍ*, card, five (Zb. *pānz*; W. *pānz*; S., S. *pinz*; Sg. *pānz*; Mj. *pānc*; Yd. *pāns*; Yn. *panj*).
- purak* or *ulex*, W. *pūrs*, a rib. See *ulex*.
- pōrk*, W. *pūrḱ*, a rat (W. *pūrḱ*; S. *pūrg*; S. *purg*; Mj. ? *pāry*; Yd. *perḡ*).
- parindu* (Zb.), a bird. Prs.
- parparānuk*, W. *pilpilak*, a butterfly (W. *pilpilāk*; S. *kōpali*; Yd. *kotiāh*).
- parra*, W. *paryan*, *Ṣiṇā*, *parri*, a precipice (W. *parian*; S. *pariend*, precipitous).
- prēšt*, W. *par-sang*, the wrist (W. *parsang*; S. *pardūst*).
- pāruzd*, W. *yaz*, Yz. *biyēr*, yesterday (W. *yēz*; S. *ḡiēb*; S. *biyār*; Yd. *uzīr*). Cf. *āluzd*.
- psah* (Zb.), adv., now, at this time.
- pāsūzan*, W. *pūrsits*, the hem of a garment (W. *parsits*; S. *parasits*).
- pašu*, W. *maks*, a fly (W. *maks*; S. *cingin*; Sg. *pašai*; Mj. *moṛu*). *paša* is Turki. Cf. Prs. *pašā*, a gnat.
- piš*, W. *piš*, a cat (Zb. *puš*; W., S. *piš*; S. *paš*; Mj. *ḡola*; Yd. *piškoh*).
- pēšbar*, W. *pūz*, the breast, the chest (W. *pūz*; S. *poz*; S. *sīna*; Sg. ? *puz*; Yd. *fuz*, *iscīnah*).
- pošāk*, W. *bōt*, a cloak, clothes (W. *bōt*; S. *lāl*; Sg. *vanjin*). Prs.

*pāšna*, W. *pāšna*, the heel (W. *pošt*, *pāšnāh*; S. *naburg*, *puχnāh*). Prs.

*pešāni*, W. *ruk*, the forehead (W. *rūk*; S. *rāk*; Sg. *pešāni*; Yd. *pišāneh*). Prs.

*pešūr*, W. *lunj*, the cheek (W. *lunj*; S. *nūrj*; Š. *pes*; Sg. *pešūr*; Yd. *kelikoh*).

*pušt*, in *ci-pušt* (Zb.), behind, after.

*put*, W. *pōst*, parched grain ground into meal. Hindi *sattā* (W. *pōst*; S. *pūχt*).

*pātik*, W. *pātuk*, the eyelid.

*petχun*, W. *wajāk*, an adze (W. *wājāk*; S. *wajāχ*).

*putsuk*, W. *pric*, a worm, a grub (W. *pric*; S. *cerm*).

*pēž* (Zb.), prep., in.

*qīmat* (Zb.), price, cost. Ar.

*qarīb* (Zb.), adv., near. Ar.

*qarā'r*, an agreement, promise, 22. Ar.

*qūslāq*, a town, a village, 21 (Zb., Š. *qīslāq*. Turkī *qīslāq*).

*qīvd* (Zb.), he called, he summoned (W., S., Š. *qīw*, a call, a summons).

*qāzī* (Zb.), a judge. Ar.

*rāi*, W. *trūi*, Yz. *toi*, card., three (Zb. *rāi* of *rā*; W. *trūi*; S. *harōi*; Š. *ārrai*; Sg. *trāi*; Mj. *šarai*; Yd. *šuroi*).

*rēcik*, W. *šingar*, entrails (W. *šingör*; S. *raud*).

*rēg*, W. *lewarc*, sand (W. *leiwārc*; S. *cuš*; Yd. *sigioh*). Prs.

*rēyn*, W. *rōyn*, butter (W. *ruyn*; S. *raun*; Yd. *maskoh*).

*rāh* (Zb.), a road. Prs.

*rakībī*, W. *pīl*, a jar, a large cup (W. *pīl*; S. *cenāk*). Prs.

*rēmuz*, W. *ēr*, Yz. *χvör*, the sun (Zb. *örmözd*; W. *yīr*; S., Š. *χēr*; Sg. *ālmān*; Mj. *mera*; Yd. *mīra*).

*rang*, manner, kind; *tē-rang*, whatever kind of, 18. Prs.

*rupya* (Zb.), a rupee.

*raqqāsī* (Zb.), dancing. Ar.

*raušan*, W. *rōχn*, Yz. *rōšnāhai*, daylight (W. *rāχn*; S. *yāul*; Š. *rūχ*). Prs.

*rō'snī*, W. *ruχnīg*, Yz. *yēts*, fire (Zb. *rōšnī*; W. *ruχnīg*; S. *yuts*; Š. *yāts*; Sg. *rošnai*, *šunai*; Mj. *yūr*; Yd. *yūr*).  
*rušt*, W. *karast*, a fur robe (W. *karast*; S. *warbūn*).  
 Cf. *kurust*.

*rawān*, going, moving; *rawān šūd*, he started, 34. Prs.  
*rōz*, W. *rawār*, Yz. *mīθ*, a day, 8, 12, 22, 23, 32 (8, 22, and 32 are plural); *rōz-ān*, days-they, 3; Iš. *rōz*, W. *ruχn*, Yz. *roχnzit*, dawn, morning (Zb. *mī*; W. *ruār*; S. *māθ*; Š. *meθ*; Sg. *rušt*; Yd. *mīš*, *mīχ*; Yn. *rūz*).

*rēz*, W. *rāz*, a platform (for sleeping) (W. *rāz*; S. *noχ*).

*si*, W. *sūi*, a hare (W. *sūi*; S. *χtūm*; Yd. *sīy*).

*sabz*, green, 18. Prs.

*sad* (Zb.), card, a hundred. Prs.

*sadā*, a sound, noise, 36. Ar.

*saūdāi* (Zb.), trade, trading. Prs.

*saf* (Zb.), all.

*safēd* W. *ruχn*, white (Zb. *surχūn*; W. *ruχn*; S. *spēd*; Š. *sufēd*; Sg. *ispēd*; Mj. *sūpi*; Yd. *spī*). Prs.

*safākā* (Zb.), husk (given as fodder).

*safar*, a journey; *safar-ān*, journey-they, 2. Ar.

*seyund* (Zb.), hair. Cf. *yēnuk*.

*sahar*, adv., at dawn, 19, 28. Ar.

*sihat*, well, in good health, 27, 28 (Zb. *sihat*). Ar.

Cf. *siyāt*.

*sāl*, W. *sāl*, Yz. *sāuzu*, a year (Zb. *sāl*, a year; W. *sāl*; S. *sāl*, a half-year; Yd. *sāloh*, a year). Prs.

*sallā*, W. *sallā*, a turban (W. *sallā*; S. *dastūr*; Sg. *latai*).

*sāmbu*, he may smear, 18 (bis); *sāmd* or *sāmbud*, he smeared, 20 (W. *sūχ-an*, *sūχ-am*, *soχt-am*, *sūχetk*; S. *rift-ao*, *rof-am*, *rift-am*, *riftj*, to smear; Š. *mālt*, he smears; *mālt-ē*, he smeared; Yn. *fassāt*, he may smear; *afass*, he smeared).

*sandūq*, a box, 33 (bis). Ar.

*sung*, W. *γār*, Yz. *γrtsōk*, a stone, rock, cliff (W. *γār*; S. *žēr*; Š. *žir*; Sg. *song*; Mj. *koika*; Yd. *γef*).

*spul*, W. *šiš*, a louse (W. *šiš*; Š. *spāl*).

*sar*, in *sar dā*, before, in front of; *ambi sar dā*, in front of the cave, 18 (Zb. *sar*, on, upon; cf. Yn. *sāri*, in front of).

*sār*, the head; *tsχē sār*, from thine own head, 10 (Zb. *sōr*).

Cf. *sur*.

*sēr* (Zb.), satisfied, full. Prs.

*sōr* (Zb.), see *sār*, *sur*.

*sur*, W. *sar*, the head (Zb. *sōr*; W. *sār*; S. *kē*; Š. *kāl*; Sg. *sār*; Mj. *posar*; Yd. *pāsir*). Cf. *sār*. Prs.

*sard*, W. *sūr*, cold (adj.); (W. *sūr*; Š. *iš*; Š. *šitāγ*; Yd. *yāχ*). Prs.

*surχ*, W. *sōkr*, red (W. *sōkr*; S. *rūšt*; Š. *rišt*; Yd. *surkoh*). Prs.

*surχa*, W. *rīš*, Ovis Poli (W. *vrokš*; S. *rus*).

*surχūn* (Zb.), white. Cf. *safēd*.

*sutχān-mayruk*, W. *malung-yuic*, the thigh (W. *malung yāic*; S. *mađān χoj*, *bixtun*; Š. *bastān*).

*sitāra* (Zb.), see *struk*.

*struk*, W. *stār*, Yz. *štarāk*, a star (Zb. *sitāra*; W. *stār*; S. *χturj*; Š. *štardz*; Sg. *ustūrak*; Mj. *ustari*; Yd. *sittāreh*).

*suvd*, W. *isp*, the shoulder (W. *fāk*, *tan*; S. *sevd*, *dālū*; Š. *sivd*, *fiyūk*; Sg. *syūd*; Yd. *suvdoh*).

*siyāt*, whole, well, 18, i.q. *sihat*, q.v. (W. *sihāt*).

*sāz* (Zb.), singing. Prs.

*sūz*, W. *sūz*, flame, conflagration (W. *rāuj*; S. *sāuz*). Prs.

*šu*, 1, W. *šū*, black (W. *šū*; S. *tār*; Š. *tēr*; Sg. *šoi*; Mj. *tarōvi*; Yd. *noroh*). Cf. *šu-dit*.

*šu*, 2, it becomes, 33; it will become, 17, 18; (if) it become, it may become, 24, 34; go thou (impve.), 33; go ye (impve.), 28; *šui*, wilt thou become? 29; *šud*, he went, 20, 21, 34; he or it became, 4, 8, 11, 12, 13,

- 16, 20, 27, 28 (ter), 34, 36; *šud-im*, I became, 35;  
*šud-ān*, they went, 2, 3; *šuduk*, she has become, 16  
 (Zb. *šom*, I go, I become; *šūai*, he goes, he becomes;  
*šū*, go, be (impv.); *šud*, he went, he became; S. *set-ao*,  
*sō-m*, *sūt-am*, *seḍj*; Š. *sit-ao*, *sāo-am*, *sut-* or *sat-am*,  
*sudj*, to go, to become; Sg. *šoh*, to go; Yd. *šuah*, to  
 become; Prs. *šudan*, to go, to become).
- sab*, W. *nāyḍ*, Yz. *šāb*, night, 12, 13, 36 (*šab*). (W. *nayḍ*;  
 S. *χāib*; Š. *šab*; Sg. *foršuk*; Mj. *ašāwa*; Yd.  
*kšowoh*).
- šab-gān*, W. *yōtr*, a nest (W. *yoth*; S. *rōz*). Prs.
- šabrut*, W. *burut-šapar*, a moustache (W. *šāpār*; S. *bürüt*;  
 Š. *burūt*).
- šec* (Zb.), see *šuts*.
- šud*, 1, he heard, 19 (W. *kšūin*, *kšūi-am*, *kšōn-am*, *kšōng*;  
 S. *χūd-ao*, *χūn-am*, *χūd-am*, *χieḍj*; Š. *šūd-ao*, . . . ,  
*šūd-am*, . . . , to hear).
- šud*, 2, *šud-im*, *šud-ān*, *šuduk*, see *šu*, 2.
- šu-dīt*, W. *šu-ḍit*, soot (W. *kat-ḍit*; S. *cedēr*). Cf. *šu*, 1,  
 and *dīt*.
- šufān*, W. *nabūsm*, a comb (W. *napōsan*; S. *waxēry*).
- šuhluk*, W. *χaic*, wet, damp (W. *χaic*; S. *χāst*; Yd. *χūst*).
- šak*, 1, W. *šak*, bad, wicked, 1, 6, 10, 11, 32, 33, 35, 38;  
*šak-bā*, to the bad man, 5 (Zb. *šak*; W. *šāk*).
- šak*, 2, W. *šak*, hoar frost, a white frost (W. *šak*; S. *χok*).
- šoχuk*, W. *solχ*, the branch of a tree (W. *šclχ*; S. *šoχ*).
- šuχt*, (time) passed, 14 (Zb. *šeχt-am*, I passed over;  
 W. *šōχs-n*, *šōχs-am*, *šōχst-am*, *šōχsetk*).
- šolg*, W. *šolg*, a piece of brick, a clod of earth (W. *šolg*;  
 S. *χalg*).
- šilaχ* (Zb.), poor, needy.
- šilanz*, W. *šilāt*, adj., soft (W. *šilāt*; S. *šilet*).
- šom* (Zb.), see *šu*, 2.
- šuen* (Zb.), see *šurwin*.
- šinj*, W. *šinj*, the hip (W. *šinj sār*; S. *χauz kāl*, the hip  
 bone).



*šepōn* (Zb.), iron (W. *išn*; S. *spin*; Š. *spin*, *sapsan*; Yd. *rispin*).

*šurmok*, W. *tūk*, a willow (W. *tūk*; S. *wanūj*).

*šarmindī* (Zb.), ashamed.

*šātu*, W. *waḫār*, a ladder (W. *waḫār*; S. *šattq*). Turkī.

*šit*, W. *šit*, earth, dust (W. *šet*; S. *sīt*; Sg. *šat*; Mj. *yarūi*; Yd. *katter*).

*štok*, W. *purcād*, a young woman (Zb. *štāk*, *štākak*, or *štā*, a daughter, a girl; W. *pürcoḍ*; S. *pcēin*).

*šaitān* (Zb.), the devil, Satan. Ar.

*šutun*, W. *sits*, a needle (W. *sits*; S. *sīts*; Š. *saj*).

*štunuk*, W. *cöy*, a kid, a small goat (Zb. *šutanak*; W. *cöy*; S. *yērv*).

*štur*, W. *štur*, a camel (Zb. *uštur*; W. *uštūr*; Š. *χtūr*; Š. *štur*; Yd. *šturoh*).

*štur*, W. *štūr*, a calf (W. *wušk*; S. *wišk*; Š. *šik*).

*šüts*, W. *strei*, a female (Zb. *šec*; W. *strēi*; S. *stīr*; Š. *stredz*; Sg. *šiš*; Mj. *meyah*; Yd. *štōh*).

*šāwī*, W. *parhān*, a woman's shift (W. *parhān*; S. *parhān*).

*šāwal*, a road, path, way, 3; *šā'wāl-ān*, road-they, 8 (W. *vaḍak*; S. *pānd*; Š. *pōnd*; Sg. *pānda*; Yn. *rāt*; Yd. *pādoh*). Cf. *šōval*.

*šōval*, W. *waḍuk*, a road, way, i.q. *šāwāl*.

*šawdlak*, W. *šavālak*, wide outer trousers (W. *šavālak*; S. *šim*; Sg. *var*; Mj. *šōāl*). Prs.

*šuwīn*, W. *gawāra*, a cradle (Zb. *šuen*; W. *gaura*; S. *prāxt*).

*tā*, 1, prep., till, until; *tā vužēr*, till evening, 12 (S. *cū*; Š. *tā*; Yn. *sa*).

*tā*, 2 (Zb.), seq. *tāt*.

*tu*, thou, 6, 29, 32; thy, 17, 26; *tu-bā*, to thee, 6, 10, 25, 29, 33; *tu-t*, thou-thou, 14, 18; thou art, 30; *tamux*, you, 22; *tafnux-bā*, to you, 22 (Zb. *tō*, thou; *tī*, thy; sg. obl. *tō*; *tōmōχ*, ye, your, and pl. obl.; W. *tu*, thou; *tī*, thy; *tao*, thee; *sāiš*, ye; *sav*, you; S. *tao*, thou; *tū*, thee; *tamāš*, ye, you; Š. *tu*, thou, thy, thee;

*tamā*, ye, you; Yn. *tu*, thou; *tau*, thee; *šumāx*, ye, you; Yd. *tā*, thou; *toh*, thee; *māf*, ye, you).

*tabīb*, a physician, 16. Ar.

*tab-larza*, W. *andāw*, fever (W. *andaw*; S. *bazgāk*). Prs.

*tāda* (Zb.), adv., there, in that place; see *dak*.

*ted* (Zb.), he was burnt (W. *θau-āk*, *θau-am*, *θett-am*, *θetk*;

S. *θūd-ao*, *θau-am*, *θūd-am*, *θedj*, to be burnt;

Š. *tebd-ao*, to burn).

*tūd* (Zb.), he shaved.

*tag* (Zb.), postposition, *pa . . . tag*, in.

*tēy* (Zb.), a razor. Prs.

*tōyḍ*, he walked, he went, 11, 21, 34; *a-toyḍ*, he entered

34, 39; *tōyḍ-ān*, they went, 7, 8 (Zb. *atayḍ*, he

entered; W. *tuk-an*, *cau-am*, *taḡḍ-am*, *taḡk*; S.

*tūd-ao*, *teḡ-am*, *tūd-am*, *tūdj*; Š. . . . , *ti-am*,

*tūd-* or *tūd-am* . . . ; Yd. *liak*, to go).

*teym*, W. *tāym*, a seed (of a plant); (W. *taym*; S. *tōym*;

Yd. *tūyum*).

*taxsīm* (Zb.), division, apportionment. Ar.

*taxt*, a throne, 31 (bis). Prs.

*tilā* (Zb.), gold (W. *tillā*; S. *tillā*; Yd. *tilla*). Prs.

*tuḷḷ*, W. *lok*, a rag (W. *lok*; S. *taul*).

*talχā*, bile, gall; sg. acc. *talχā-i*, 27 (W. *talχāh*; S. *trāc*,

*talχā*; Š. *talχā*; Yn. *talχā*). Prs.

*talapi*, thou desirest, 32; *tilāpum*, I desire, 23; *talāpum*,

I desire, 33 (S. *tālibt-ao*, *tālāb-am*, *tālibt-am*, *tālibtj*,

to desire; Š. *tilābum*, I desire).

*talpak*, W. *p<sup>u</sup>kāl*, a fur cap (W. S. *tumaq*).

*tāna*, W. *tāna*, the body (Š. *tanā*; Yd. *tonoh*).

*tangiš*, W. *tarāng*, a saddle-girth (W. *tarāng*; S. *tūrong*).

*tunuk*, W. *sanār*, thin, slender (W. *sanār*; S. *tanūk*;

Yd. *tunkā*).

*tūpan*, W. *pulk*, a tassel (W. *pulk*; S. *pülk*).

*tar*, prep., to (motion towards), 15, 21; into, 13; on to,

18 (bis), 20 (bis), 27, 31 (bis); (W. S. Š. *tar*).

*tār*, a fold of cloth (W. *tā*; S. *tu*).

*tārikān*, W. *naṛdīn*, adv., before daybreak, early in the morning (W. *naṛdīn*; S. *piḡān*).

*trās*, fear; *trās kul*, he feared, 38.

*truš*, W. *trūc*, bad tasting, bitter (W. *trāc*; S. *trāc*).

*tāt* (30) or *tot*, W. *tat*, a father (Zb. *tāt*, *tā*; W. *tāt*; S. *pūd*; Š. *peđ*, *dād*; Sg. *tāt*; Mj. *tāt*; Yd. *tatt*; Yn. *dādā*).

*tuwūr*, W. *tipār*, an axe, a hatchet (Zb. *tewār*; W. *tipār*; S. *balldāh*). Prs. *tabar*.

*tāzu* (24, 25); *tāza* (20) or *tāzu* (17), fresh, (of lost sight) renewed, restored, 17, 20, 24, 25. Prs.

*tēz*, W. *tāyđ*, sharp (W. *tāyđ*; S. *tēid*; Yd. *turyoh*).

*tāziāna* (Zb.), a scourge, lash, whip. Prs.

*tsa*, prep., from, 14, 18 (bis), 19, 21, 22, 23, 33, 34, 36.

The final *a* is sometimes dropped, as in *ts-xē*, from thine own, 10; *tsa wadak*, 21, 22, 34, or *ts-wadak*, 7, from there (Zb. *tsa*; W. *tsa*, *sa*; Yn. *ci*). Cf. Zb. *tsū*, from him, etc.

*tse* (18) or *tšē* (19, 24), rel. pronoun, who, 19; used to form a conditional, practically equivalent to "if"; *tse wunī*, he may be, or (if) he be, 18; *lukm tsē šu*, (if) there be an order, 24; *tsē-rang*, whatever kind of, 18 (Zb. *ke*; W. *su*; S. Š. *tsa*, cond. particle). Cf. *zu*, 2.

*tsī* (Zb.), from this, see *i*, 1.

*ts'fur*, W. *tsabur*, Yz. *cēr*, card., four (Zb. *tsafūr*; W. *tsabūr*; S. *tsavur*; Š. *tsavōr*; Sg. *safar*; Mj. *cafīr*; Yd. *cīr*, *tifār*).

*tsxē*, see *tsa*.

*tsām*, W. *cōzm*, the eye, 6, 7, 10, 11, 17, 18 (bis), 20 (bis), 24, 25, 27 (bis), 28; in these (except 6, 7, 10) the word is plural, but governs a verb in the singular (Zb. *tsām*; W. *cōzm*; S. *tsem*; Š. *tsem*; Sg. *sām*; Mj. *cām*; Yd. *cim*).

*tsumānd*, how much? how many? some (Zb. *tsamend*; W. *tsum*, *sum*; S. *tund* (how much? how many?); Yd. *cand* (how much? how many?)).

*tsa-na* (Zb.), what? see *ciz*.

*tsand*, some, several, 3, 32. Cf. *cand*.

*tsurik*, W. *yäst*, a shed, a macin (W. *yöst*; S. *kapā*, *alājūh*).

*tsicling*, W. *lōng*, a leg (W. *lōng*; S. *lang*; Š. *ling*; an animal's leg).

*tswāduk*, see *tsu*.

*tswēnd*, W. *cuiwān*, an apricot (W. *ciwān*; S. *nōš*; Š. *nās*;

Mj. *cerē*; Yd. *cīre*).

*tsiz* (Zb.), what? see *ciz*.

*tsizē* (Zb.), whatever.

*wa*, he, 18, 20, 27; that (adj.), 33; *i* or *wi*, his, see *i* 1;

*wān*, him, 19 (bis); it (acc.), 18; that (acc. subst.),

33; *wēv*, of them, their, see *i* 1 (Zb. *ao*, sg. obl. *yū*, *ū*,

*wū*, *wō*, pl. *āwend*, obl. *āwenda*; W. *yao*, sg. obl. *yao*,

pl. *yāist*, obl. *yav*; S. *yū*, sg. obl. *wi*, pl. *wo*, obl. *wief*,

*wīv*; Š. *yū* or *yid*, obl. sg. *wi* or *wum*, pl. *wā*,

obl. *wief*; Mj. *wo*, sg. obl. *wān*, pl. *wai*, obl. *waf*;

Yd. *hūroh*, sg. obl. *-wān*, pl. *hūreh*, obl. *-af*; Yn. *aw*,

sg. obl. *awi*, pl. ? *antit*, obl. *anti*).

*wō*, 1 (Zb.), conj., and. Cf. *za*, 1.

*wō*, 2, *wū* (Zb.), see *wa*.

*wuc*, W. *wīc*, a cloth-eating moth, a wood-worm (W. *wīc*;  
S. *kuwāh*).

*wōdu* (Zb.), there, see *waduk*.

*wud*, he took away, 13 (bis), see *ussum*.

*wud*, he, it, or there was, 19, 22, 34; *wud-um* (-*im*), I was,

15; *wud-at*, thou wast, 14; *wuduk-at*, thou hast

become, 18; *te vūnī*, he may be, 18 (Zb. *wod*, he

was; S. *vūd*, he was; *vedj*, he has been; *vīd*, he may

be; Š. *vōd*, he was; *vuđj*, he has been; *vēd*, he may

be; Mj. *via*, he was; Yd. *bīoh*, he was; Yn. *awu*,

he was).

*waduk*, there, 34; *tsa waduk*, from there, thence, 19, 21;

*ts-wāduk-ān*, from there they, 7. Cf. *tsa* (Zb. *wōda*;

W. *drū*; S. *ūm*; Š. *yum-andē*; Yd. *hūre*). Cf. *dak*.

*vāyā*, a night-spectre that eats people, a nightmare, 14.

Cf. *lēw* (W. *vāyā*; S. *vōid*).

*vajab*, W. *avart*, a span (measure); (W. *avart*; S. *wārδord*).

*wujifjāk* (Zb.), a woman (Yd. *žinkoh*).

*vajer*, W. *pürz*, Yz. *šām*, evening (W. *pürz*; S. *biurn*, *χum*; Yd. *šām*). Cf. *vužēr*.

*wak* or (37, bis) *wok*, W. *āi*, Yz. *wōy*, card., one, 1 (bis), 12, 23; a (indefinite article), a certain, 5, 9, 10, 12, 14 (quater), 16 (bis), 17, 18 (bis), 26, 33 (ter), 37 (bis); (Zb. *wok*; W. *īv*, *ī*; S. *īv*, *ī*; Š. *yīw*, *yī*, *ī*; Sg. *vāk*; Mj. Yd. *yū*; Yn. *ī*).

*wek* or (18) *vēk*, W. *yupk*, water, 18; *wek-togdok*, W. *cāl*, a well, pool, marsh (Zb. *wēk*, *wē*; W. *yupk*; S. *χāts*; Š. *šats*; Sg. *vīk*; Mj. *yāoya*; Yd. *yurγ*, water; Zb. *payao*; W. *cal*, a well).

*wok*, see *wak*.

*voks*, W. *fukš*, a serpent, a snake (W. *fukš*; S. *tufūšk*; Mj. *yīž*; Yd. *īž*).

*vēχ*, W. *zaχ*, a twig (W. *yaχ*; S. *pūtāq*).

*waxt*, a time, a period of time, 14 (Zb. *waxt*). Ar.

*wula* (Zb.), postposition, before, in front of.

*wūlvuš*, W. *pārmeyung*, a trouser-band (Sg. *valvūs*).

*wan*, see *wa*.

*wēn*, W. *wuχun*, blood (W. *wuχun*; S. *waχīn*; Š. *wiχīn*; Sg. *vain*; Yd. *īnoh*).

*vīn*, W. *reyiš*, a beard (Zb. *vīn*; W. *reyiš*; S. *bun*; Š. *bon*; Mj. *yāržuh*; Yd. *yārzo*).

*wānd* (Zb.), see *vūst*.

*vīnd* (Zb.), he saw; *vīnum*, I see (W. *wīng*, *wīn-am*, *wīnd-am*, *wīnetk*; S. *wānd-ao*, *wēin-am*, *wānd-am*, *wāndj*; Š. *wīnt-ao*, *wīn-am*, *wīnd-am*, *wīndj*).

*vānji*, Sg. *vanjīn*, a robe, a cloak (Zb. *wanjī*; W. *bōt*; S. *lāl*; Sg. *vanjīn*).

*wānits*, W. *rayūm*, a female calf.

*wanuw*, call ye, summon ye (impre.), 28.

*wru*, W. *yurm*, the forearm (W. *yurm*; S. *cerōst*; Sg. *qāqi*).

*var*, W. *bār*, a door, 37; *var*, W. *vic*, outside; *tsa var*, from the door, from inside, 36 (Zb. *war*; W. *bār*; S. *divār*; Š. *divē*; Mj. *labra*; Yd. *luvor*; Yn *divar*, a door; W. *vīc*; S. *vāc*; Š. *vāj*, outside).

*vur*, W. *vūr*, a load (W. *vūr*; S. *wēz*; Š. *wiz*).

*vrūd*, W. *vrūt*, a brother (Zb. *warūd*; W. *vrūt*; S. *vrōd*; S. *vrōd*; Sg. *vurd*; Mj. *werai*; Yd. *vrai*).

*varf*, W. *zam*, Rōšūnī, *ziniž*, snow (W. *zam*; S. *zumān*; Š. *ziniž*; Sg. *varf*; Mj. *vārfa*; Yd. *werfoh*). Prs.

*wrok*, W. *yāš*, a horse (Zb. *verāk*; W. *yāš*; S. *vury*; Š. *vory*; Sg. *vorāk*; Mj. *yāsap*; Yd. *yasp*). ? Av. *aurvat(aka-)*, see § 17.

*waruk*, W. *wārk*, a lamb (W. *wurk*; S. *bārgā*; Š. *warg*).

*wris*, W. *vrao*, the eyebrow (W. *varāo*; S. *varāo*; Š. *vrury*; Sg. *vruric* (?).

*wōrts*, W. *wōlc*, a quail (W. *wole*; S. *baḥanāh*).

*werāz* (Zb.), adj., high, tall; adv., up. Cf. the next.

*vrāzā*, W. *vorz*, a mountain height (W. *wuc*; S. *tēr*; Sg. *vraz*; Mj. *valya*, up). Cf. the preceding and *wužduk*.

*vāse*, W. *vai*, cotton thread (W. *wasē*; S. *padets*). Cf. *wāš* and *vuš*.

*vasīn*, W. *pisān*, a whetstone (W. S. *pasīn*).

*rūst*, he bound, he tied, 27 (Zb. *wānd*, bind thou (impv.); W. *vand-āk*, *vānd-am*, *vāst-am*, *vandeth*; S. *vist-ao*, *vīnd-am*, *vūst-am*, *vūstj*; Š. *vist-ao*, . . . , *vūst-am*, . . .).

*wustuk*, W. *yaic*, a bone (W. *yaic*; S. *watxān*; Š. *sitxān*; Sg. *āstāk*; Mj. *pāstī*; Yd. *yestoh*).

*wāš* (Zb.), a rope (S. *vūx*). Cf. *vāse* and *vuš*.

*viš*, 1, W. *pīp*, a bed (W. *pīp*; S. *babēr*; Š. *birj*).

*viš*, 2, postposition, below, 20 (Zb. *viš*, down, below).

*vuš*, a rope (Zb. *wāš*; W. *šivan*; S. *vūx*; Š. *kamand*; Yd. *tanau*).

*wišt* (Zb.), card, twenty (W. *wišt*; S. *vist*; Yd. *wištōh*).

*watik*, W. *tui*, a feast.

*wuts* (Zb.), an uncle.

*wēv*, see *i* 1.

*wuz*, W. *tūy* or (male) *buc*, a goat, 17 (bis), 26; acc. sg., *wuz-i*, 27 (Zb. *wuz*; W. *tuy*, *buc*; S. *vāz*, *reidz*; Š. *vāz*; Sg. *wuz*; Mj. *vorah*; Yd. *vizoh*).

*wazīr*, viziers, 16; *wašīrā-bā*, to the viziers, 16; *wazīrāw*; viziers (acc. pl.), 21; *ta wazīrāw*, from the viziers, 22.

*wuzwusāk*, W. *δās*, a wasp (W. *δōs*; S. *harī*).

*wpušduk*, W. *wuc*, high; W. *vorz*, long (W. *wuc*; S. *biliq*, *biland*; Yd. *biland*, high; W. *vorz*; Yd. *van*, long).

Cf. *vrāzā*.

*ružēr*, evening, 12; see *vajer*.

*yau*, W. *zau*, provisions, supplies, cereals (W. *zāy*; S. *zau*).

*yū* (Zb.), see *wa*.

*yaf* (Zb.), found (Prs. *yāftan*).

*yōy*, W. *šinvar*, a yoke (W. *sivar*; S. *yūy*).

*yurx*, W. *pōšk*, animal's droppings (W. *pōšk*; S. *bukān*).

*yetik*, W. *skōrd*, a bridge (W. *skōrd*; S. *yēid*; Yd. *yēyah*).

*yatīm* (Zb.), a servant. Ar.

*yuz*, W. *yūz*, fuel (W. *yūz*; S. *žez*; Š. *žiz*; Sg. *yū*; Mj. *ezma*).

*yāzda*, W. *δas-īw*, card, eleven (W. *δas-īw*; S. *δēs-at-ī*; Š. *δīs-et-yīw*; Yd. *lass-yū*). Prs.

*za*, 1, and 13 (Zb. *wō*; W. S. *at*; Š. *et*; Yd. *ū*).

*zu*, 2, rel. pron. subst., which, 34. Cf. *te*.

*ziād* (Zb.), Superfluity, abundance. Ar.—Prs.

*zadund* (Zb.), so much (S. *dund*).

*zāycuk*, W. *svats*, a chough (W. *swāts*; S. *γoy*).

*zāyā* (Zb.), see *zānz*.

*zōyā*, see *zānz*.

*zōl*, W. *drōst*, the sleeve of a garment (W. *drōst*; S. *zūl*).

*zūl*, W. *žol*, a bell (W. *žul*; S. *yūl*).

*zalul* (Zb.), necessary. Ar. *zarūr*.

*zāman*, W. *zah*, a child, infant (Zb. *zāman*; W. *zāh*, *zaman*; S. *bacāh*).

*zamīn* (Zb.), land. Prs.

*zīn* (Zb.), a saddle. Prs.

*zinda* (Zb.), alive. Prs.

*zung*, W. *brīn*, the knee (W. *brīn*; S. *zān*; Š. *zān*;  
Sg. *song*; Yd. *zik*).

*zānz* (if) he takes, 17; take thou (impve.), 33; *zānzū*, he  
may take, 18 (bis); *zōyḍ*, he took, 27, 37; *zōyḍ āyad*,  
he took (and) came, he brought, 27 (Zb. *zōyḍ*, he  
took; S. *zoxl-uo*, *zōz-am*, *zuxl-am*, *zuxlj*, to take;  
Š. *zāxl*, he took).

*zus* or (30, 31) *zus*, W. *pōtr*, a son (Zb. *zāt*; W. *pōtr*;  
S. *pōtr*; Š. *pōtr*; Sg. *zamānuk*; Mj. *pār*; Yd. *pāser*;  
Yn. *zāta*).

*zāt* (Zb.), see *zus*.

*zivuk*, W. *zik*, the tongue (Zb. *zevuk*; W. *zik*; S. *ziv*;  
Š. *zēv*; Sg. *zulūk*; Yd. *zevir*).

*zundākī* (Zb.), famine.

*zunduk*, or (4) *zānduk*, or (8) *zānduk*, W. *marz*, hungry  
(W. *marz*; S. *marzānj*; Š. *guṣṣa*; Yd. *ūṣia*;  
Yn. *dirvaz*).

*zānj*, W. *kōnd*, a wife (Zb. *kāc*; W. *kōnd*; S. *qīn*; Š. *qīn*,  
*zīn*; Mj. *zīngā*; Yd. *ūloh*).

*zūnum*, I will kill, 22 (S. *zed-ao*, *zān-am*, *zed-am*, *zūdj*;  
Š. *zūd-ao*, *zīn-am*, *zūd-am*, . . . ).

*zuvāk* (Zb.), a deer.





# ENGLISH-ISHKASHMI-ZEBAKI- WAKHI-YAZGHULAMI VOCABULARY

(Including a few words from other Pāmir languages.)

So far as has been possible, the particular English words selected to illustrate the meanings of the words quoted are the same as those used by Shaw in his vocabularies of Waxī and Sarīqōlī in JASB. xlv (1876), pt. i, pp. 192 ff. This has been done in order to facilitate comparison with these languages.

a, Iś. *wak*; *wok*; Zb. *wok*, -e.

adze, Iś. *petχun*; W. *waják*.

after, Zb. *ci-pašl*.

again, Zb. *dō-mas*.

alas, Zb. *afsūs*.

alive, Zb. *zinda*.

all, entire, Iś. *deyḡlak*, *gul*; W. *kāst*; Zb. *juk*, *saf*.

Cf. "complete".

always, Zb. *mudām*.

amongst, Iś. *dāmūn*, *durūn*; Zb. *ka . . . ḡal*, *tu . . . māben*. Cf. "midst".

and, Iś. *za*; Zb. *ī*, *wō*.

anger, Iś. *γazab*.

angry, Zb. *χafu*.

animal's droppings, Iś. *yārχ*; W. *pōšk*.

any: at any time, Zb. *hec wāxt*, *kudām wāxt*; anyone, Zb. *hec-kā*; anything, Iś. *hē cīz*.

apple, Iś. *mīnd*; W. *mūr*.

apricot, Iś. *twēnd*; W. *cuwān*.

arise: he arose, Iś. *χut*; I arise, Zb. *χezupn*; stand thou up (impv.), *χez*; he arose, Zb. *χet*.

armful, Iś. *kaš*; W. *pāz*.

armpit, Iś. *kaš-viš*; W. *kalbun*.

arrow, Iś. *pūcun*; W. *wuc*.

as, as if, as though, Zb. *gūyā-ke*.

ashamed, Zb. *šarmindī*.

ashes, Iś. *usur*; W. *parg*.

ask, he asked, Iś. *frut*; Zb. *ferūt*.

ass, donkey, Iś. *χur*; W. Zb. *χūr*.

assembled, Iś. *gūl*.

awl, Iś. *andervun*; W. *tsarz*.

axe, Iś. *tuwur*; W. *tipār*; Zb. *tewār*.

back (of a man or woman), Iś. *kamṣk*; W. *dām*; Zb. *dām*,  
*med*.

bad, wicked, Iś. W. Zb. *šuk*.

bad tasting, bitter, Iś. *truš*; W. *trūc*.

baking-pan, Iś. *usid*; W. *sāt*.

barley, Iś. *urwus*; W. *yirk*.

be: Iś. thou art, *-at*; *is*, *āst*; he may be, *wunī*; I was,  
*vud-im* (or ? *-um*); thou wast, *vud-at*; he, she, or it  
was, *vud*; thou hast become, *vuduk-at*; Zb. thou art,  
*āstai*; is, *āst*, *-a*, *-ai*, *-et*, *-t*; he was, *wod-a*, *wod*; he  
was for me, *wod-am-a*.

beak, Iś. *nāl*; W. *nück*.

bear (subst.), Iś. *χurs*; W. *náyordum*.

beard, Iś. Zb. *vīn*; W. *reyiš*.

beat, see "strike".

because, Zb. *ke*, *tsīz-bā ke*.

become: Iś. it becomes, *šu*; wilt thou become, *šut*; it will  
become, *šu*; (if) it become, *šu*; it may become, *šu*;  
I became, *šud-im*; he became, *šud*; she has become,  
*šuduk*; thou hast become, *šuduk-at*; Zb. I become,  
*šom*; it becomes, *šūai*; become (impv.), *šū*; I became,  
*šud-em* (or *-im*); he became, *šud*. See also "be".  
Cf. "go, move to".

bed, Iś. *viš*; W. *pīp*.

beetle, Iś. *batuk*; W. *urt*.

before (place), in front of, Iś. *sar dā*; Zb. *ta*,  
*wula*, *jā*.

behind, Zb. *ci-pušt*, *ka* . . . *ci-pušt*.

bell, Iš. *zūl*; W. *žol*.

belly, stomach, Iš. Zb. *dēr*; W. *dūr*.

below, Iš. *viš*; below it, *pī bun*; Zb. *pa* . . . *viš*.

Cf. "down".

big, see "great".

bile, gall, Iš. *talxā*.

bind, tie: Iš. he bound, *vūst*; Zb. impv., *wānd*.

birch, Iš. *bruj*; W. *furz*.

bird, Zb. *parinda*.

bit (horse's), Iš. *danā*; W. *jaoji*.

bitter, see "bad tasting".

black, Iš. *šu*; W. *šū*.

blind, a blind man, Iš. *kūr*.

blood, Iš. *wēn*; W. *wuxun*.

blue, Iš. *kabūt*; W. *sāvz*.

blunt, stupid, Iš. *leu*; W. *māg*.

body, Iš. W. *tūna*.

body, middle of the, see "waist".

bone, Iš. *wastuk*; W. *yaic*.

boot (rough, of untanned leather), Iš. *kord*; W. *šüşk*.

bosom, Iš. *cīci*; W. *bap*.

both, Iš. *arvādak*.

bottom, Iš. *bun*, in *pī bun*, below it.

bow (to shoot with), Iš. *γūluk*; W. *sambānak*.

box, Iš. *sandāq*.

boy, Zb. *zāman*.

branch (of a tree), Iš. *šoxuk*; W. *šolx*.

bread, Iš. Zb. *gā'la*; W. *χoc*; Sg. *χésta*. Cf. "food".

breakfast, see "midday meal".

breast, Iš. *pēšbar*; W. *pūz*; Zb. *baš*. Cf. "embrace".

breathing-difficulty, see "height-sickness".

brick (piece of), clod (of earth), Iš. W. *šolg*.

bridge, Iš. *yetik*; W. *skōnd*.

bridle, Iš. *lajām*; W. *yixān*.

bring: Iš. bring thou (impv.), *išum*; bring ye, *ižmuw*;

- he took and came, i.e. he brought, *zōyḏ āyad*; Zb.  
 bring ye (impve.), *ižemav*.  
 broad, wide, Iś. *pām*; W. *kšūd*.  
 brother, Iś. *vrūd*; W. *vrūt*; Zb. *warūd*.  
 bull, Iś. *kužuk*; W. *drukš*; Zb. *kežūk*.  
 burnt, be : Zb. *hq* was burnt, *ted*.  
 bush-harrow, rake, Iś. *mā'lu*; W. *namurzg*.  
 but, Zb. *lēkin*.  
 butter, Iś. *rēyn*; W. *rōy'na*.  
 butterfly, Iś. *parparūnuk*; W. *pilpīlak*.  
 buy : thou boughtest, Zb. *neḏ-ē*; see "grasp".  
  
 calf, Iś. *štur*; W. *štūr*.  
 calf (female), Iś. *wānīs*; W. *rayām*.  
 call, summon : Iś. call-ye (impve.), *wanuw*; Zb. he called,  
*qīvd*.  
 camel, Iś. W. *štur*; Zb. *uštur*.  
 camel's hump, Iś. *kōfān*; W. *kōp*.  
 canal, watercourse, Iś. *ḏubār*; W. *wād*.  
 cap (tall, of sheepskin; Shaw, a skull-cap), Iś. *kūlā*; W. *skīḏ*.  
 cat, Iś. W. *piš*; Zb. *puš*.  
 cattle, Iś. *māl*; Zb. *cārpāhui*. Cf. the next.  
 cattle (herd of), Iś. *cāru*; W. *cāt*. Cf. the preceding.  
 cave, Iś. *ambi*, *γār*.  
 cereals, see "provisions".  
 certainly, Zb. *zālul*.  
 cheek, Iś. *pešār*; W. *lunj*.  
 cheese, Iś. *idgai* (of sheep-milk); W. *lindic*, *panīr*.  
 child, infant, Iś. Zb. *zāman*; W. *zah*; Zb. *cuḏ*.  
 chimney, see "hearth".  
 chough, Iś. *zāyruk*; W. *svats*.  
 claw, talon, Iś. *cangāl*; W. *cungāl*.  
 cliff, see "stone".  
 cloak, clothes, Iś. *pošāk*; W. *bōt*.  
 cloak, robe, Iś. *vānji*; Sg. *vanjīn*; Zb. *wanjī*.  
 clod, see "brick (piece of)".

- cloth (coarse cotton), Iš. *latā*; W. *cūl*.  
 cloth (bleached, coarse cotton), Iš. *kāni*; W. *kinei*.  
 clothe (another person): Iš. clothing (verbal noun), *po-*  
*snatsuk*; Zb. clothe ye, *pumelsav*.  
 cloud, Iš. *gūlbādruk*; W. *mār*; Yz. *varm*.  
 cock, Zb. *kercān*. Cf. "fowl".  
 cold (adj.), Iš. *sard*; W. *sār*.  
 collar (of a garment), Iš. *γol*; W. *γaray*.  
 collect: he collected, Zb. *jam kal*.  
 comb, Iš. *šufān*; W. *nabūsm*.  
 come: Iš. he came, *āyud*, *āyud*; they came, *āyad-ān*;  
 Zb. I come, *isum*; come thou (impv.), *is*; he came,  
*āyud*; he has come, *isāk*.  
 come back, see "return".  
 command (subst.), Iš. *hukm*.  
 complete, Iš. *līp*; W. *tgei*. Cf. "all".  
 conflagration, see "flame".  
 consoling, entreaty, Zb. *dilāsā*.  
 consume: he consumed, Zb. *kel kal*.  
 conversation, Iš. *gap*.  
 cooking-pot, cauldron, Iš. *cudan*; W. *dēg*.  
 corpse, Iš. *muluk*; W. *murtai*. Cf. "die".  
 cough, Iš. *χofuk*; W. *kux*.  
 country, Zb. *mulk*.  
 cow, Iš. *γū*; W. *γiū*; Zb. *γūi*.  
 cradle, Iš. *šuwīn*; W. *γawā'ra*; Zb. *šuen*.  
 crooked, Iš. *kaž*; W. *kard*.  
 cubit, Iš. *bācu*; W. *arat*.  
 cultivator, Zb. *dehqān*.  
 curds, Iš. *pōi*; W. *pai*.  
 cut (past part.), Zb. *kef*.  
 cymbal, see "musical instrument".  
 cypress, see "juniper".

dancing, Zb. *raqqāsī*.

daughter, Iš. *udōyd*; W. *dagel*; Zb. *šlāk*, *šlākak*, *šlā*.

daughter-in-law, Iś. *uznul*; W. *staχ*.

dawn, morning, Iś. *rōz*; W. *ruχn*; Yz. *roχnzit*; at dawn, Iś. *sahar*.

dawn, daylight, Iś. *raušan*; W. *rōχn*; Yz. *rōšnakai*.

day, Iś. *rōz*; W. *rawār*; Yz. *miθ*; Zb. *mī*.

daybreak, see "morning".

debauchery, Zb. *ūdīnastī*.

deer, Zb. *zuwāk*.

desire: Iś. I desire, *talāpum*, *tilāpum*; thou desirest, *talapt*.

devil, Zb. *šaitān*.

die: Iś. he died, *mul*; Zb. I die, *murum*; die thou (impv.), *mur*; dead, *mul*.

dirt, Iś. *cirk*; W. *rēm*.

dish (wooden), Iś. *kāsa*; W. *kubān*.

distant, see "far".

divide: he divided, Zb. *taχsīm kal*.

do, see "make".

dog, Iś. *kud*; W. *šac*; Zb. *ked*.

donkey, see "ass".

door, Iś. *var*; W. *bār*; Zb. *war*.

door-plug, Iś. *pālu-var*; W. *dustak*.

dove, see "pigeon".

down, Zb. *vīš*. Cf. "below".

draw (water from a well): Zb. (impv. sg. 2), *newar*.

dry, Iś. *kāk*; W. *wesk*.

duck, Zb. *murγavī*.

dung, Iś. *γudārga*; W. *karau*.

dust, see "earth".

dwel, see "sit".

each-other, Iś. *ham-digar*.

eagle, Iś. *ākāb*; W. *bispūr*.

ear, Iś. *γōl*; W. *γiš*; Zb. *γāl*.

earring, Iś. *gōš-vār*.

earth, dust, Iś. *šit*; W. *šit*.

eat: Iś. eating, food (verbal noun), *χaruk*; I will eat, *χarum*; Zb. *χaram*, I eat; *χaren*, we eat; *χaren*, they eat; eat thou (impv.), *χar*.

egg, Iś. *gik*; W. *tuχ-murγ*.

eight, Iś. *āt*; W. *hāt*; Yz. *hōšt*; Zb. *ot*.

elbow, Iś. *bāzu*; W. *barut*.

eldest (of a family), Zb. *kata*.

eleven, Iś. *yāzda*; W. *das-iv*.

embrace, *bar*. Cf. "breast".

emerge, see "go out".

enter: Iś. he entered, *u-tōγd*; Zb. he entered, *a-tayd*.

entrails, Iś. *récik*; W. *šingar*.

evening, Iś. *vajar*, *vužēr*; W. *pürz*; Yz. *šim*.

expenditure, Zb. *χare*.

eye, Iś. Zb. *tsām*; W. *cōzm*.

eyebrow, Iś. *vrōts*; W. *vrao*.

eyelid, Iś. *pātik*; W. *pātak*.

fall: Zb. it falleth (a share falling to a person), *īdāwī*.

family, Iś. *miš-χēš*; W. *χēš*.

famine, Zb. *šundākī*. Cf. "hungry".

far, distant, Iś. *dīr-šluk*; W. *šīr*; Zb. *dīr*.

fast (of a horse), Iś. *dzistuk*; W. *rang*.

father, Iś. *tot*, *tāt*; W. *tat*; Zb. *tāt*, *tā*.

fault, Iś. *gunā*.

fear (subst.): Iś. he feared, *trās kul*.

feast, Iś. *watik*; W. *tui*.

female, Iś. *šūts*; W. *strei*; Zb. *šec*.

fever, Iś. *tab-larza*; W. *andāw*.

few, a, Zb. *tsamend*.

field, Zb. *kaštghā*.

fifty, Zb. *panjāh*.

find, obtain: Iś. (if) he find, *āvīrī*; find ye (impv.), *āvīraw*; *avul*, he obtained; Zb. I find, *avērum*; I found, *avāl-am*. Cf. "found".

finger, Iś. *nirχok*; W. *yāngl*.



- finger-nail, Iś. *ingituk*; W. *digō'r*.  
 fire, Iś. *rošni*; W. *raḡnīg*; Yz. *yēts*; Zb. *rošnī*.  
 fireplace, see "hearth".  
 fist, Iś. *muṭ*; W. *möst*.  
 fit, worthy, suitable, Zb. *lāyiq*.  
 fitting, proper, Zb. *munāsib*.  
 five, Iś. Zb. *pūnz*; W. *pānz*; Yz. *pinč*.  
 flame, Iś. *mauj*; W. *rauḡ*.  
 flame, conflagration, Iś. W. *sūz*.  
 flay, kill: Iś. he flayed, *kut*.  
 flea, Iś. *kāyiq*; W. *sparḡanj*.  
 flee: Zb. he fled, *just*.  
 flour, Iś. *uluk*; W. *yumj*.  
 flower, sprout, Iś. *gulok*; W. *spray*.  
 fly (subst.), Iś. *paša*; W. *maks*.  
 foam, Iś. *ḡafuk*; W. *ḡaf*.  
 fold (of cloth), Iś. *tār*.  
 food, Zb. *gāla*, *gāla-māla*. See "bread".  
 foolish, Iś. *bē-fām*, *nāfum*.  
 foot, Iś. *pu*; W. Zb. *pūd*.  
 for, Iś. Zb. *bā*; Zb. *ḡātir*.  
 ford, Iś. *guzar*; W. *tūrt*.  
 forearm, Iś. *vru*; W. *yurm*.  
 forehead, Iś. *pešāni*; W. *ruk*.  
 found, Zb. *yaf*.  
 four, Iś. *ṡafur*; W. *ṡabur*; Yz. *cēr*; Zb. *ṡafūr*.  
 fowl, Iś. *kurcīn*; W. *körk*; Zb. *kercūn*.  
 fox, Iś. *urwēs*, *úrḡēsak*; W. *naḡcīr*.  
 friend, Zb. *hamrah*.  
 frog, Iś. *mūkuduk*; W. *mukt*.  
 from, Iś. Zb. *ṡa*; Zb. from among (two), *ṡa . . . māben*;  
     from this, *ṡē*; from him, *ṡū*; from them, *bāwend*.  
 front, Iś. in front of, *sar ḡā*. Cf. "before".  
 frost (white), see "white frost".  
 fuel, Iś. *yuz*; W. *yūz*.  
 full, replete, see "satisfied".

fur cap, Iš. *talpak*; W. *p<sup>u</sup>kāl*.  
fur robe, Iš. *rušt*; W. *karast*.

girl, Zb. *šāk*. Cf. "daughter".

girth (of a saddle), Iš. *tangiš*; W. *turáng*.

give: Iš. I will give, *dayum*; give thou (impve.), *dai*; he gave, *dād*; Zb. give thou (impve.), *dai*; thou gavest, *dād-i*; he gave, *dād*; he has given, *dādāk*.

go, move to: Iš. go thou (impve.), *šu*; he went, *šud*; they went, *šud-ān*; Zb. I go, *šom*; he may go, *šūai*; walk thou (impve.), *šā*; he went, *šud*. Cf. "become".

go, walk, depart: Iš. he departed, *tōyd*; they went, *tōyd-ān*.  
go in, see "enter".

go out, emerge: Iš. he went out, *nušt*; Zb. he emerged, *našet*.

goat, Iš. *vuz*; W. *tuy* (male, *buc*); Zb. *quuz*.

goat (small), see "kid".

God, Iš. *χudā*; Zb. *χudāi*.

gold, Zb. *tilā*.

good, Iš. *frī*, *nēk*; W. *bāf*; Zb. *ferī*.

gorge, see "ravine".

grandchild (m. or f.), Iš. *nāvus*; W. *nāpus*.

grandfather, Iš. *bōbō*; W. *pāp*.

grandmother, Iš. *bībī*; W. *mām*.

grasp, seize: Iš. he may grasp, *nasu*; he grasped, *nad*; Zb. take thou (impve.), *nast*; he took, he bought, *ned*; he has married (so and so), *nadāk*.

grass, Iš. *uš*; W. *vuš*.

graze: Zb. he is grazing (cattle), *bi-carānā*; for grazing (infin. of purpose), *cārāndani*.

great, big, Iš. *katta*; W. *lup*; Zb. *kata*.

green, Iš. *sabz*.

hair (on the body), Iš. *γēmuk*; W. *rip*; Zb. *seyund*.

half, Zb. *nīm*.

hand, Iš. *dust*, *dāst*; W. Zb. *dāst*.

- hand, hollow of, see "hollow" and "handful".
- handful (double), hollow of both hands, *Iš. muṭ*; *W. m̄ac*.
- handsome, beautiful, *Zb. fer-i*. Cf. "good".
- hard, *Iš. kullaχ*; *W. tung*.
- hare, *Iš. si*; *W. süi*.
- harlot, *Zb. kangani*.
- hatchet, see "axe".
- he, she, it, that: *Iš. he, wa*; that, *wa, dār*; his, *wi, i*; her, *i*; its, *i*; him, *wan*; it (acc.), *wan*; that (acc. subst.), *wan*; their, *wēv*; they, *-ān*; *Zb. he, she, it, that, ao, -a*; him, her, it, *yā, ā, wō, wā, -a*; his, her, its, *yā*; gen. abs. sg. *yānun, yānen*; they, *āwend*; their, *āwendā*; theirs, *āwendēn*.
- head, *Iš. sur, sār*; *W. sur*; *Zb. sōr*.
- head (back of), *Iš. epōšt*; *W. tor*.
- hear: *Iš. he heard, sād*.
- heart, *Iš. arzuk*; *W. p̄zāw*; *Zb. āuzak, āuzen*.
- hearth, fireplace, chimney, *Iš. digdān*; *W. duldung*.
- heat, *Iš. gārmī*; *W. lāw*.
- heel, *Iš. W. pāšna*.
- height (of a mountain), a mountain height, *Iš. wāzā*; *W. vorz*.
- height-sickness (from rarefaction of air), *W. sūḍya*; *Turkī, tūtak*.
- hem (of a garment), *Iš. pāsūzan*; *W. pūrsis*.
- here, *Zb. māduk*, see *duk*.
- hidden treasure, *Iš. xazīna-i-yāib*.
- high, *Iš. wižduk*; *W. wuc*; *Zb. werāz*.
- hill, *Zb. alaχ*.
- hillock, *Iš. W. buk*.
- hip, *Iš. sinj*; *W. šanj*.
- hoar frost, see "white frost".
- hollow of the hand, *Iš. kaf*; *W. pūn*.
- hornless, *Iš. W. kal*.
- horse, *Iš. wrok*; *W. yaš*; *Zb. verāk*.
- horse-clothing, *Iš. curgī*.

hot, Yz. *kaš*.

house, Iś. *χān*; W. *χān*; Zb. *χān*, *χā*, *χānavār*.

how many? how much?, some, Iś. *tsumānd*; Zb. *tsamend*.

hump-backed, Iś. *pok*; W. *puk*.

hundred, Zb. *sud*.

hunger, Zb. *žundākī*. Cf. "famine".

hungry, Iś. *žunduk*, *žunduk*. Cf. "famine".

husband, Zb. *māl*.

husks (fodder), Zb. *sufākā*.

hut (on the summer grazing-ground), Iś. *krīc*; W. *ktīc*.

I, Iś. *az*, *-im*, *-īm*, *-um*; to me, *mam-bā*; my, *man*;  
Zb. I, *az*, *-im*, *-em*, *-īm*; me, for me, *mak*, *-am*; to  
me, *men-bā*; my, *men*; mine, *menen*; we, *mōχ*; us,  
our, *mōc*; ours, *mōcen*.

ibex, Iś. *buc*; W. *yukš*.

if, Iś. *agor*, *tsē*; Zb. *ke*.

in, Iś. *dar*, *pa*, *po*; in it, *pī*; Zb. in, *ka*, *pa*, *pēž*; inside,  
*pa* . . . *tāg*.

into, Iś. *darūn*; Zb. *ku*, *pa*.

iron, Zb. *šepōn*.

it, see "he".

jar, large cup, Iś. *rakībī*; W. *pīl*.

jaw, Iś. *ālāša*; W. *zanāχ*.

journey, Iś. *safar*.

judge, Zb. *qāzī*.

juniper (Shaw's cypress), Iś. *arca*; W. *yarz*.

keep thou (impve.), Zb. *nigah kun*.

kid, small goat, Iś. *štunuk*; W. *cōγ*; Zb. *šatanak*.

kill: Iś. I will kill, *žanum*.

kind: of whatever kind, Iś. *tsē rang*.

king, Iś. *pādšā*, *pā'dšā*; of, or belonging to, a king, Iś.  
*pā'dšā-na*.

kiss, Zb. *bah*.

knee, Iš. *zung*; W. *brin*.

knife, Iš. *kel*; W. *köž*.

knot, Iš. *gire*.

lad (strong), see "man".

ladder, Iš. *šātu*; W. *vaḡār*.

lamb, Iš. *waruk*; W. *wärk*.

land, Zb. *zamān*.

large, see "great".

last: last year, Yz. *par-wēs*.

leading (the act of), Iš. *kutāl*.

leaf (of a tree), Iš. *barg*; W. *palc*.

lean, see "thin".

leg, Iš. *tiw-ling*; W. *lōng*.

light, lamp, candle, Iš. *cirāy*.

light: Iš. light thou, set thou alight (impve.), *pedān*.

lightning, Iš. W. *ātišuk*.

lip, Iš. *lav*; W. *lafe*.

listen, give ear: Iš. they listened, *apuxt-ān*.

little, small, Iš. *c<sup>u</sup>tōkok*; W. *dzaklāi*; Zb. *cuṭ*.

live, abide, see "sit".

liver, Iš. *gōla*; W. *woltuk*.

load, Iš. *vur*; W. *vūr*.

lock, Iš. *uškuz*; W. *ušik*.

long, Iš. *wužduk*; W. *vorz*.

longing, Zb. *armān*.

lose: Zb. he lost, *apnit*, *apēd*.

louse, Iš. *spul*; W. *šiš*.

low, not elevated, Iš. *kalapo*; W. *past*.

lucerne, Iš. *urik*; W. *ujirk*.

"mācān," see "shed".

mad, Iš. *lāv*.

magpie, Iš. *kévžuk*; W. *karjōps*.

make, do: Iš. I will make, *kunum*; make thou (impve.),

*kūn*; he made, he did, *kul*, *kāl*; thou madest, *kāl-it*;

they made, *kul-ān*; Zb. to do, to make (infin.), *kanāk*;  
I make, I do, *kenam*, *kunam*; we make, *kunen*; make  
thou (impv.), *kun*; I did, *kal-im*; he did, *kal*; they  
made, *kal-en*.

male, Is. *mark*; W. *γōš*; Zb. *nar*.

man, Is. *ādum*; men, *ādam*; Zb. *ādam*.

man, *vir*, a strong lad, Is. *muluk*; W. *ḡarī*; Zb. *mālāk*.

manifest, ready for use, Is. *paiddā*.

mantilla (woman's), Is. *pakol*.

many, Zb. *fai*.

mare, Zb. *bailul*.

marry, see "grasp".

marsh, see "well".

me, see "I".

meat, flesh, Is. *puḍf*; W. *gōšt*.

merchant, Zb. *bāzargān*.

merriment, rejoicing, Zb. *χušwaχtī*, *χušwaχtī*.

message, Zb. *pēyām*.

midday, see "noon"; midday meal, breakfast, Is. *flā'vuk*;  
W. *cāšt*.

midst, middle, Is. *mābāin*; W. *malūng*. Cf. "amongst".

milk, Is. *χum*; W. *zarš*; milk (thick after calving),  
beestings milk, Is. *filla*; W. *pīχ*.

mill, watermill, Is. *χudāri*; W. *χudārg*; the funnel-  
shaped feeder of a mill, Is. *kā'suk*; W. *dūr*.

moon, Is. *mā*; W. *mūi*, *šmak*; Yz. *māst*; Zb. *ilmek*.

moraine, see "place covered with stones".

morning, see "dawn"; early in the morning, before  
daybreak, Is. *tārikān*; W. *noyḍān*.

moth (that eats clothes), a woodworm, Is. *wīc*; W. *wīc*.

mother, Is. *nān*; W. *nān*.

mother-in-law, Is. *χuš*; W. *χāš*.

moustache, Is. *šubrut*; W. *burut-šapar*.

mouth, Is. *fut*; W. *γuš*; Zb. *fōts*.

much, Zb. *fai*.

mūd, see "quagmire".

musical instrument (of the cymbal kind), *Iš. daf*; *W. dória*.

"mussuk," a goat-skin used for swimming, *Iš. dets*;

*W. dātsk*; a small mussuk, *Iš. kulvar*; *W. pitar*.  
my, see "I".

name, *Zb. nēm*.

narrow, tight, *W. tang*.

nayel, *Iš. W. nāf*.

near: *Iš. near the king, pālsā dā*; *Zb. near, qarib, jā,*  
*ka . . . gal*.

needle, *Iš. šutun*; *W. sīs*.

needy, poor, *Zb. šilax*.

nephew, *Iš. xīr*; *W. xuryān*.

nest, *Iš. šab-gāh*; *W. yōtr*.

net (for catching birds), *Iš. halka*.

new, *Iš. nāwuk*; *W. šōyd*.

news, information, *Iš. xābar*.

night, *Iš. šab, šab*; *W. nāyd*; *Yz. šāb*; *Zb. fersun*.

nightmare, night-spectre, *Iš. lēw, vāyd*.

nine, *Iš. nūw*; *W. nāo*; *Yz. nā*; *Zb. nao*.

no, *Zb. ne, nō*.

noise, sound, *āwāt*.

noon, midday, *Iš. mai*; *W. madūr*; *Yz. miθmad*.

nose, *Iš. nīs*; *W. mis*; *Zb. nīs*.

not, *Iš. na, nus*; *Zb. na, n', nas*; I am not, *Zb. nast-em(-im)*.

now, *Zb. psah*.

O, *Iš. ai* (contemptuously), *ē* (respectfully); *Zb. ēh*  
(respectful).

obtain, see "ind".

of, belonging to, *Iš. -na*; *Zb. of, -e* (*iāf*).

on, upon, *Zb. ka, sar, ka . . . sar*.

on to, *Iš. tar*.

On you be the peace, *Iš. ulwikam as-salām*.

one, *Iš. wuk, wok*; *W. ūi*; *Yz. wōy*; *Zb. wok*.

open: *Iš. he opened, at kul*.

ornament (on the person), Iš. *marjān*; W. *satk*.

other, Iš. *an*; W. *yan*.

outside, Iš. *var*; W. *vic*.

ovis Poli; Iš. *surxa*; W. *rış*.

own: Iš. my own, thine own, his own, *χē*; from thine own, *tsχē*; Zb. own, *χē*. Cf. "self".

parched grain ground into meal, *sattā*, Iš. *put*; W. *pöst*.

partridge, Iš. *ujinj*; W. *ckör*.

pass: Iš. (time) passed, *šuxt*; Zb. I passed over, *šuxt-am*.

patch (in a garment), Iš. *labad*; W. *pšin*.

peace be on you, Iš. *as-salām alaikum*.

pearls, Iš. *durr*.

perspiration, sweat, Iš. *χair*; W. *χai*.

physician, *tabīb*.

piece, Iš. *lav*; (cut to) pieces, *kandār*.

pierce: Iš. pierce thou (impv.), *kif*; he pierced, *kift*.

pig (wild), Iš. Zb. *χāg*; W. *χāy*.

pigeon, dove, Iš. *kuwid*; W. *kibit*.

pillow, Iš. *misuk*; W. *χacal*.

pitchfork, Iš. *āštevan*; W. *būn*.

place, Iš. *čā*; Zb. *jā*.

place, put: Zb. he placed, *nešt*.

place covered with stones, moraine, Iš. *ambol*; W. *šui*.

plane-tree, Iš. *cenār*, *cenār*, *cenār*.

platform (for sleeping), Iš. *rēž*; W. *raž*.

pleased, Iš. *χuš-waxt*. Cf. "merriment".

plough, Iš. *uspīr*; W. *spūdār*.

pocket, Iš. W. *jēbuk*.

point, tip, Iš. *nāl*; W. *mis*.

pool, Iš. *kāl*; see also "well".

poor, see "needy".

posteriors, podex, Iš. *kšīn*; W. *sākšīn*.

precipice, Iš. *purra*; W. *paryan*.

prepare: Zb. thou preparest, *gāxa*; he prepared, *gaxt*.

price, Zb. *qīmat*.



property, Zb. *māl*.

provisions, supplies, cereals, Iš. *yau*; W. *zau*; Zb. *lax*<sup>2</sup>  
put, see "strike", "place".

put on<sup>2</sup> (clothes), see "clothe".

quagmire, mud, Iš. *gorāz*; W. *šinap*.

quail, Iš. *wōrk*; W. *wōle*.

rag, Iš. *tuld*; W. *lok*.

rain, Iš. *urnaduk*; W. *vār*.

rake, see "bush-harrow".

ram, male sheep, Iš. *merk*; W. *yās-kulu*.

rat, Iš. *pōrk*; W. *pār*<sup>k</sup>.

raven, Iš. *kurni*; W. *šond*.

ravine, gorge with stream, Iš. *dār*, *χaraw*; W. *šor*, *jirāw*.

razor, Zb. *tēγ*.

ready for use, see "manifest".

red, Iš. *surχ*; W. *šōkr*.

refuse (subst.), Iš. *γāzē*; W. *rapuk*.

rejoicing, see "merriment".

remain: Iš. he remained, *frin*.

remaining over and above, Iš. *fič*; W. *bōš*; Zb. *ziād*.

Cf. "much".

renewed, fresh, Iš. *tāza*, *tāza*, *tāza*.

return, come back: he returned, Zb. *γēšt*.

rib, Iš. *parak*, *uleχ*; W. *pürs*.

ring (small), Iš. *murdik*; W. *pöry*; Zb. a ring, *ciliaχ*.

rise, see "arise".

road, Iš. *šorāl*, *šābal*; W. *waduk*; Zb. *rāh*.

robe, see "cloak".

rock, see "stone".

rod, stick, Iš. *γufca*; W. *šōpk*.

rope, Iš. *vuš*; Zb. *wāš*.

rubies, Iš. *lā'l*.

rug, Iš. *pālas*; W. *palās*.

run: Zb. run thou, *γūz*; he ran, *γūzd*.

rupee, Zb. *rūpya*.

- sack, Iš. *χurjīn*.
- saddle, Iš. *pāldag*; W. *póduwa*; Zb. *sin*.
- safe, well, *sihat*. Cf. "well".
- salt, Iš. *námud-yak*; W. *nīnak*.
- sand, Iš. *rēg*; W. *lewāre*.
- satisfied, full, Zb. *sēr*.
- say: Iš. he said, *γēžal*; Zb. *γēžum*, I say; *γēd*, he said;  
*gap dēd*, he said.
- see: Zb. I see, *rīnam*; he saw, *vīnd*.
- seed (of a plant), Iš. *tēym*; W. *tāym*.
- seize, see "grasp".
- self, Iš. *χaduk*, *fak*; your Honour, *fak*.
- send: Zb. he may send, *asti-a*; he sent, *astād*, *astō*.
- sense, consciousness, Zb. *hūš*.
- serpent, snake, Iš. *voks*; W. *fuks*.
- servant, Zb. *muzdur*, *naukar*, *ya'im*.
- service, Zb. *χizmat*.
- seven, Iš. Zb. *uud*; W. *hūb*; Yz. *hōvd*.
- several, some, Iš. *cund*, *tsand*.
- sharp, Iš. *tēz*; W. *tāyčl*.
- shave: Zb. he shaved, *tād*.
- she, see "he".
- shed, "mācān," Iš. *tsūrīk*; W. *yāst*.
- sheep (full-grown, fat), Iš. *farbī*; W. *pūs*; female sheep,  
ewe, Iš. *mēl*; W. *mai*.
- shelf, plank, wooden board, Iš. *frūn*; W. *rūn*.
- shepherd, Zb. *cōpān*.
- shift (woman's), Iš. *sāwī*; W. *parhān*.
- shoe, Zb. *kauš*.
- shopkeeper, Zb. *dokāndar*.
- shoulder, Iš. *suud*; W. *isp*.
- shovel, Iš. *fēi*; W. *pēi*.
- shuttle (weaver's), Iš. *nēsa*; W. *rašpūk*.
- silk, Iš. *brēšum*.
- silver, Zb. *nugra*.
- sing: Zb. to sing, *γēžāk*.

singing (noun), Zb. *sāz*.

sister, Iš. *ixā*; W. *χūi*; Zb. *ixā*.

sit: Iš. I will sit, *nēdum*; sit thou (impv.), *nīd*; he sat, *nūlūst*, *nulust*; he has sat down, *nulustuk*; Zb. he lives, dwells, *nīdai*; sit thou (impv.), *nīd*; he sat, he lived, *nalāst*; he has sat down, he is seated, *nalāstak*.

six, Iš. *χol*; W. *šād*; Yz. *šū*; Zb. *χāl*.

skin, Iš. *kurust*, *korost*; W. *pist*; goat-skin, see "mussuk".

skull, Iš. W. *kapāl*.

sky, Iš. *āsmān*; W. *āsmān*; Yz. *asmān*.

slave, Zb. *γulām*.

sleeve (of a garment), Iš. *zöl*; W. *drüst*.

slender, see "thin".

slime (green on standing water), Iš. *γōb-naduk*; W. *γōb*.

sling, Iš. *fulaxmān*.

small, see "little".

smear: Iš. he may smear, *sāmbu*; he smeared, *sāmd*, *sāmbūd*.

smell (noun), Yz. *hī*.

smoke, Iš. *dīt*; W. *δīt*; Yz. *δād*.

snake, see "serpent".

snow, Iš. *varf*; W. *zūm*; Rošānī, *ziniš*.

soft, Iš. *šilavz*; W. *šilāt*.

sole of the foot, Iš. *pu-kaf*; W. *kaf*.

so many, Zb. *iga*.

some, see "several", "how much?", "few".

so much, Zb. *zodund*.

son, Iš. *zas*, *zus*; W. *pōtr*; Zb. *zāt*.

soot, Iš. *šu-dīt*; W. *šu-δīt*.

sound, Iš. *sadā*.

span (measure), Iš. *vajab*; W. *avart*.

spark, Iš. *χórājik*; W. *χarādz*.

sparrow, Iš. *murγuk*; W. *mīngas*.

spinal chord, Iš. *muk*; W. *mak*.

spindle, Iš. *ife*; W. *tsūtr*.

- spoon, Iš. *kājc*; W. *kapc*.  
 spring (of water), Iš. *āšik*; W. *yašk*.  
 sprout, see "flower".  
 stand up, see "arise".  
 star, Iš. *strick*; W. *stār*; Yz. *štarāk*; Zb. *sitāru*.  
 start, set forth: Iš. he started, *rawān šud*.  
 stick, see "rod".  
 stirrup, Iš. *dākoša*; W. *tukum*.  
 stomach, see "belly".  
 stone, rock, cliff, Iš. *syng*; W. *γār*; Yz. *γrsok*.  
 strike, apply, to put: Iš. (if) he put, *dā*; he put, applied, *dēd*; Zb. strike thou, put thou (impve.), *deh*; put ye (impve.), *dēv*; he struck, he knocked, *dēd*; he said, *gap dēd*; I have beaten him, *dēdāk-am-a*.  
 strong lad, see "man".  
 stupid, see "blunt".  
 summer, Yz. *amang*.  
 sun, Iš. *rēmaž*; W. *ir*; Yz. *χvōr*; Zb. *ormōzd*.  
 superfluous, see "remaining over and above".  
 supplies, see "provisions".  
 sweat, see "perspiration".  
 sweet, Iš. *χažok*; W. *χužy*.  
  
 tail, Iš. *dumb*.  
 take: Iš. he takes, *zānz*; (if) he take, *zānzū*; take thou (impve.), *zānz*; he took, *zōyd*; Zb. he took, *zāyd*.  
 See also "grasp".  
 take away: Iš. I shall take away, *ussum*; he took away, *wud*.  
 tall, Zb. *werāz*; see "high".  
 tassel, Iš. *tāpak*; W. *pulk*.  
 tear (from the eye), Iš. *āšik*; W. *yašk*.  
 ten, Iš. *dah*; W. *das*; Yz. *das*; Zb. *dōs*.  
 that, see "he".  
 that (conj.), Zb. *ke*.  
 then, Iš. *inga*; Zb. *uo waxl*.  
 thence, Iš. *tsu wadāk*, *tswadāk*.

- there, Iš. *waduk*; Zb. *tāda*, *wōda*, *wāda*.  
 they, see "he".  
 thief, Iš. *dužēd*; W. *gūd* (? *γād*).  
 thigh, Iš. *satχān-maryuk*; W. *malung-yaic*.  
 thin, lean, W. *χot*.  
 thin, slender, Iš. *tanuk*; W. *sunār*.  
 this, Iš. *nakavī*; (adj.), *nakwa*; (acc. subst.), *mān*; of  
 these, their, *mīv*; Zb. this, *am*; of this, *ama*.  
 thorn, Iš. *kānduk*; W. *zax*.  
 thou, Iš. *tū*, -*ut*, -*t*; to thee, *tu-bā*; thy, *tu*; you (acc.),  
*tumuχ*; to you, *tumuχ-bā*; your Honour, *fak*;  
 Zb. thou, *tō*, *ē*; sg. obl., *tō*, *tī*; thy, *tī*; thine, *tīnen*;  
 you, *tōmōχ*; of you, *tōmōχ*; yours, *tōmōχen*.  
 thousand, Zb. *azār*.  
 thread (of cotton), Iš. *vāse*; W. *ūsai*.  
 thread (of wool), Iš. *ičluk*.  
 three, Iš. *rāi*; W. *trāi*; Yz. *soi*; Zb. *rāi*, *rā*.  
 throat, Iš. *γāl*; W. *alk*.  
 throne, Iš. *ūaxt*.  
 tight, see "narrow".  
 till, until, Iš. *tā*.  
 time, Iš. Zb. *waxt*.  
 tip, see "point".  
 tired, weary, Iš. *frinduk*; W. *wareχk*.  
 to, Iš. *bā*, *bā*; (motion towards), *tar*; Zb. *bā*, *ku*.  
 to-day, Iš. Zb. *nēr*; W. *ūdg*; Yz. *nūr*.  
 to-morrow, Iš. *āluzq*; W. *warok*; Yz. *ašan*.  
 tongue, Iš. *zīvuk*; W. *zik*; Zb. *zevuk*.  
 tooth, Iš. *dānd*; W. *dünduk*; Zb. *dāndak*.  
 town, village, Iš. *qūslāq*; Zb. *qīslāq*. Cf. "city".  
 trading (noun), Zb. *scudāi*.  
 treasure, Iš. *gazīna*.  
 tree, Zb. *daraxt*.  
 trouble: Iš. he made trouble, gave trouble, i.e. (politely)  
 invited in, *kēu-kul*.  
 trough, Iš. *nā'wa*; W. *pūt-χārm*.

trousers (wide outer), Iš. *šawdlak*; W. *šavālak*.

trouser-band, Iš. *wálmuš*; W. *pármeyung*.

turban, Iš. W. *sallā*.

turban (woman's), Iš. *láta*, *cil*.

twenty, Zb. *wišt*.

twig, Iš. *vēχ*; W. *zax*.

two, Iš. *dan*, *dō*; W. *bāi*; Yz. *dan*; Zb. *dōr*, *dō*.

uncle (paternal), Iš. *χuluk*; W. *bac*; Zb. uncle, *vut*.

under, Zb. *pa* . . . *viš*.

up, Zb. *werāz*.

upon, see "on".

very, Zb. *fai*.

vessel (water-), Iš. *γúdāra*; W. *lāt*.

village, Zb. *qislāq*.

vizier, Iš. *wasīr*; acc. pl., *wasīrā'w*; from the viziers,  
*tsa wasīrāw*; to viziers, *wasīrā-bā*.

walnut, Iš. *cārmaz*; W. *tōr*.

waist, middle of the body, Iš. *mēd*; W. *mād*.

wasp, Iš. *wucwusāk*; W. *δās*.

water, Iš. *wek*, *wēk*; W. *yupk*; Zb. *wēk*, *wē*.

watercourse, see "canal".

watermill, see "mill".

wealth, Zb. *daulat*.

wealthy, Zb. *daulatdār*.

weeping, lamentation, Zb. *geryān*.

well, pool, marsh, Iš. *wek-togdok*; W. *cāl*; Zb. *pa-γāo*.

well, whole, in good health, Iš. *sihat*, *siyāt*, *tāza*; Zb. *sihat*.

well, thoroughly, Zb. *χub*.

well! very well! good! yes, Iš. *χōb*.

wet, damp, Iš. *šahluk*; W. *χaic*.

what, see "who?".

whatever, Zb. *tsēzē*.

whatever kind of, Iš. *tsē-rang*.

- wheat, Iš. *ṛundum*; W. *ṛudīm*.  
 when, Zb. *waxtē ke, ke*.  
 where? Iš. *kum dzā*.  
 whetstone, Iš. *vasīn*; W. *pisān*.  
 whey, Iš. *nādukāck*; W. *doyār*.  
 white, Iš. *safēd*; W. *ruḫn*; Zb. *surḫān*.  
 white frost, hoar-frost, Iš. W. *šuk*.  
 who (rel.), Iš. *tsē, tsē*; which (=if), *tsē*; which, *za*;  
     a Zb. *who, ke*.  
 who? Iš. *ṛundum*; what? Iš. *kum*; (adj.), *cīz*; Zb. *who?*  
     *kāi*; what? *tsīz, tsana*.  
 whole, see "well".  
 why? Zb. *tsīz-bā*.  
 wide, see "broad".  
 wife, Iš. *žānj*; W. *kōnd*; Zb. *kāc*.  
 willow, Iš. *šarmok*; W. *tūk*.  
 wish: Zb. *he wished, kimd*.  
 with, together with, Zb. *gal, ka . . . gal*.  
 with, by means of, Zb. *ka*.  
 within, Iš. *po . . . darān*; from within (doors), *tsa var*.  
 wolf, Iš. *urk*; W. *šapt*.  
 woman (a young woman), Iš. *štok*; W. *purcād*; Zb. *a*  
     *woman, wujinjāk*; a girl, a daughter, *šāh*.  
 woman's turban, see "turban".  
 wood, Iš. *durk*; W. *šung*.  
 wool, Iš. *pām*; W. *ṛör*.  
 word, Iš. Zb. *gap*.  
 worm, Iš. *ṛātsuk*; W. *pric*. For "woodworm", see  
     *moth*.  
 worry, Zb. *degat*.  
 worthy (of), Zb. *lāyiq*.  
 wrist, Iš. *prēšt*; W. *par-sang*.

year, Iš. W. Zb. *sāl*; Yz. *sāuza*; last year, Yz. *par-wēs*.  
 yes, Zb. *balē*.  
 yesterday, Iš. *pāruzd*; W. *yāz*; Yz. *biyār*.

## A SHORT LIST OF YÄZGHULÄMÎ WORDS

(with, when known, the corresponding Šuṛnî and İškāšmî words)

- afun*, İš. *āluzd*, to-morrow.  
*amany*, Š. *menj*, summer.  
*asmîn*, İš. *āsmān*, the sky.  
*de*, Š. *bāi*, a smell.  
*biyēr*, Š. *bīyār*, İš. *pāruzd*, yesterday.  
*cēr*, Š. *tsavör*, İš. *tsafur*, card., four.  
*ḍau*, Š. *ḍö*, İš. *ḍau* or *dō*, card., two.  
*ḍād*, Š. *ḍūd*, İš. *dīt*, smoke.  
*ḍus*, Š. *ḍēs*, İš. *dah*, card., ten.  
*γrītsök*, Š. *žir*, İš. *sunj*, a stone, rock, cliff.  
*höšt*, Š. *wašt*, İš. *āt*, card., eight.  
*hövd*, Š. *wuvd*, İš. *wd*, card., seven.  
*kaš*, hot.  
*xvör*, Š. *xēr*, İš. *rēmuz*, the sun.  
*mīθ*, İš. *rōz*, Zb. *mī*, Š. *meθ*, a day.  
*miθnāl*, İš. *mai*, noon, midday.  
*māst*, Š. *mēs*, İš. *mā*, the moon.  
*nū*, Š. *nāo*, İš. *naw*, nine.  
*nur*, Š. *nur*, İš. *nēr*, to-day.  
*pinḍ*, Š. *pinz*, İš. *pīnz*, card., five.  
*pur-wēs*, S. *par-wus*, last year.  
*roxnzit*, Š. *rušt*, İš. *rōz*, dawn, morning.  
*rōšnagai*, Š. *ruχ*, İš. *ranšan*, dawn, daylight.  
*sāruza*, İš. *sāl*, a year.  
*šū*, Š. *xāusχ*, İš. *χol*, card., six.  
*šāb*, Š. *šab*, İš. *šab*, night.  
*šām*, İš. *vajer*, evening.  
*štarāk*, Š. *štardz*, İš. *struk*, a star.  
*toi*, Š. *ārrai*, İš. *rūi*, card., three.  
*wōy*, Š. *yīw*, İš. *wak* or *wok*, card., one.



*varm*, Iš. *gulbāduk*, a cloud.  
*yēts*, Š. *yāts*, Iš. *rōšnī*, fire.

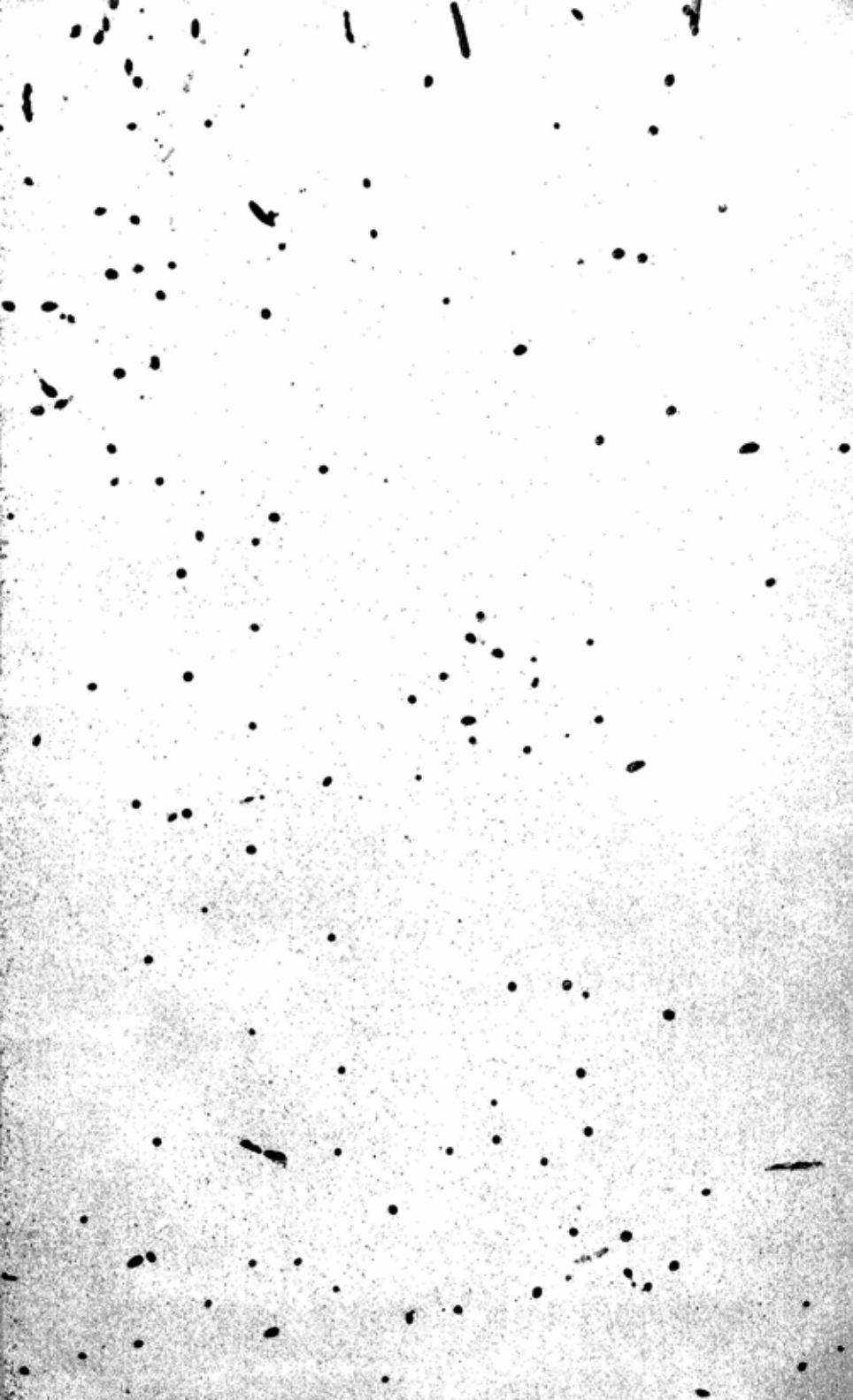
## OTHER PĀMĪR DIALECTS

Sg. *χésta*, Iš. *gā'la*, bread.

Sg. *canjīn*, Iš. *vānji*, a cloak, robe.

Rōšānī *zīnīž*, Iš. *varf*, snow.





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